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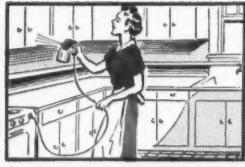
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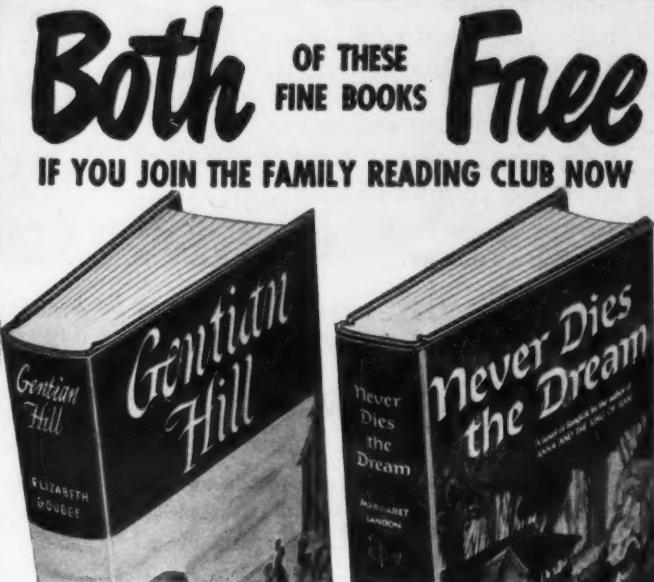
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Christian Herald

DANIEL A. POLING, *Editor*

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Among Those Present

Hillyer H. Stratton (*Is the Old-Time Revival Coming Back?*, page 38) is the pastor of First Baptist Church, Malden, Mass. Born in Waco, Texas, he received his theological training at Eastern Baptist Seminary, Philadelphia.

Active in denominational affairs, Dr. Stratton is taking a lead in ecumenical movements within his own denomination as well as in the nation at large. He is chairman of the Northern Baptist Convention Commission on Relations with Disciples of Christ; he was a representative at the Amsterdam meeting of the World Council of Churches.

Dr. Stratton writes extensively for the religious and secular press.

Ruth C. Ikerman (*The Widower's Mite*, page 6) is a graduate of the University of Redlands, Calif. After twenty years as an office secretary, three years ago she became the wife of Lawrence H. Ikerman.

"Now," she writes, "I stay home to keep house and cook three meals a day. My pet peeve is women who sign queries, 'Just a housewife.' I like being a housewife." Since they have been married, the Ikermans have driven over 100,000 miles—from the Florida Keys to Nova Scotia—on weekend and summer-vacation jaunts. But come Sunday morning, and no matter where they may be, they stop to worship at the nearest church. They are both charter members of the Fifty Two Club of their home church, Redlands Congregational, in recognition of consistent attendance in some church each Sunday of the year.

E. Gayle Fitzsimmons, who edits The Children's Page which begins in this issue, on page 27, was born on a farm outside Kokomo, Ind.

He was educated at Indiana University where he edited the college daily and served as a correspondent for Associated Press. After graduation he spent six years designing high-school and college yearbooks. In 1942 he joined the General Electric Co. to edit employee publications. Then he served a hitch in the Marines and returned to G. E. to handle the company's educational motion-picture program. He also helped to create and edit *Adventures Ahead*, a magazine designed for teen-age youngsters of G. E. employees.



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DR. POLING

Your

ANSWERS

Questions

The Four Chaplains

• I was greatly moved by the cover of CHRISTIAN HERALD for February. Are the pictures of the chaplains actual photographs and do you know who got the life-preservers they gave away?

OHIO

J. C.

The pictures are not photographs. They are the artist's conception. There has never been any word from those who received the life-jackets. It is altogether possible that these men also perished since the February North Atlantic is freezing cold.

The United Federalists

• I have been interested in the United Federalists but have been told that these people are Communists. Are they?

ELKTON, MD.

Mrs. M. T. A.

Definitely No. Continue your interest. I am particularly interested in Senate Concurring Resolution 57 (Atlantic Union Resolution). This is a program headed by former Justice of the Supreme Court Owen J. Roberts.

U. S. a Pagan Nation?

• Recently I heard a Sunday school teacher say: "The United Nations has listed the United States as a pagan nation." Is that so?

PENNSYLVANIA

D. L.

It is not so. It is a definite untruth. I am glad that the effort of consecrated men and women, particularly strong lay clubs, in the United States has resulted in the setting aside of a room for prayer, silence or meditation in the new United Nations buildings.

Urge to Write

• I have a great urge to write. I was unable to finish high school and am untrained. This is like a divine call within me.

TEXAS

B. B.

Writing is a "calling" in itself and nearly all successful writers have spent years in preparation and training. It takes more than an urge or a very deep feeling of mission. You would need to write and write much and often before you would know whether your writing is acceptable to others. When you have written something you feel is worthy, send it to the publication you think might be interested.

Life on Other Planets?

• Do you think that God has placed human beings on Mars or on other planets?

OKLAHOMA

F. K.

Whether or not God placed human beings on other planets I am very sure he had and has power to do just this; as to His mind and will in the matter, I am in complete ignorance.

Protestant Cocktail Parties

• Did you see the announcement in the daily press that the Federation of Protestant Welfare Agencies in New York paid off a large debt in 1949 with a cocktail party?

NEW YORK CITY

C. R. J.

I saw the announcement referred to though it did not say that the debt of \$60,000 was paid off with a cocktail party. It did say that President Henry C. Hotchkiss announced the payment of the debt and a new operating budget of more than \$277,000 at a cocktail party. The remarks of Mr. Hotchkiss were timely and to the point, but the platform from which he made them leaves a multitude of Protestants with very red faces. Now what do you think of that! And what may we expect next?

"Darkening Church Doors"

• It has been a long time since I have darkened the doors of a church, but is it proper in speaking of any worshiper when he goes to church to refer to him as "darkening the doors of a church"?

I do not like the expression, but I do wish the one asking the question would "darken those doors" so frequently that no one would ever suggest that he doesn't!

Patience Not a Virtue?

• I have been treated shamefully by the choir director of our church. I have been patient but don't you think that patience sometimes ceases to be a virtue?

KENTUCKY

E. E.

Certainly there are times when "patience ceases to be a virtue." Whether or not that time has arrived in this particular case, I am not competent to say—I do not know all the circumstances.

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U. S. Smoking Record

- What is the present smoking record of the United States? I had a newspaper clipping but lost it.

BOSTON

P. H.

The record is an all-time high—3,400 cigarettes per individual! Consumption for the past year was 358 billion as compared with 157 billion averaged during 1935-39. This is from the report of the Department of Agriculture. Cigarette exports are estimated at 21 billion, which is roughly four times what it was before the war.

Boy Scouts

- I have been told that the Roman Catholic Church controls the Boy Scouts. Is this true?

OHIO

W. M.

All churches and faiths work with and through the Boy Scouts. The organization is neither Catholic nor Protestant, but universal.

Sports vs. Business

- My husband is a wonderful man. He has a modest but successful business. However, I know that he is unhappy. He loves sports, particularly baseball. How his face lights when he sees a game! He's a different man. Is there some spot where he might exercise this strong desire and turn it into a life work? I want him to have what he wants and be satisfied.

INDIANA

H. C.

This wife is to be commended for the interest she takes in what is apparently her husband's greatest enthusiasm. However, he would very likely find himself less happy in such a position as she describes than where he is right now. The reaction he gets from watching baseball games would be something different were he in a business for which—as her letter indicates—he is not equipped or prepared. He should be encouraged to see baseball games even when a double-header makes him late for dinner—but not to the neglect of the business in which he is prospering.

Rockefeller Publicity

- I've heard it said that John D. Rockefeller, Jr., is getting a lot of undeserved publicity because of his generosity and that although he is a professed Christian he does not help the church. Is this true?

PENNSYLVANIA

A. F. V.

It is untrue. Mr. Rockefeller has received no generous publicity that he does not deserve. Among his many projects, he has supported and is now supporting united Christian efforts and missionary ventures both at home and abroad.

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The Widower's Mite

By RUTH C. IKERMAN

ILLUSTRATOR: AL MILLER

HE WAS seated over against the open window as the usher brought us to the pew. His rough hands rested on the seat as he slid closer to the window aisle to make room for these two strangers. For on a cross-country trip we had stopped to attend a wayside church, where the national highway forked with a choice between valley and mountains.

As the service opened he handed us a hymnbook and I saw white hair, and kindly blue eyes matching a blue tie. His coat was gray and his trousers brown. There was a scorched spot on one knee as though he had tried to press them himself.

In the opening hymn his voice sounded out lustily with something of the call of the out-of-doors, as if he had been used to singing as he ploughed.

When it came time for the offering plate to be passed, my husband opened his billfold and I turned to receive the plate from the white-haired man. Carefully he was placing on it a folded piece of ruled tablet paper.

Just then an early summer breeze came through the open window and blew the bit of paper to the floor in front of me. I retrieved it with the toe of my shoe. Opened by the fall, the paper disclosed large, careful handwriting. As I stooped to pick it up three words hit me squarely in the heart. The words were "promise to pray."

No, he had not said "pay" even though this was the offering plate. Plainly the word had been "pray." I handed the note back to him. He

folded it again and proudly placed it on the plate, which he passed across to my husband. All through the sermon my mind went back to that note.

After the benediction the man held out his hand and inquired if we were tourists. It seemed that he had a daughter who lived out in California too, and did we know her town.

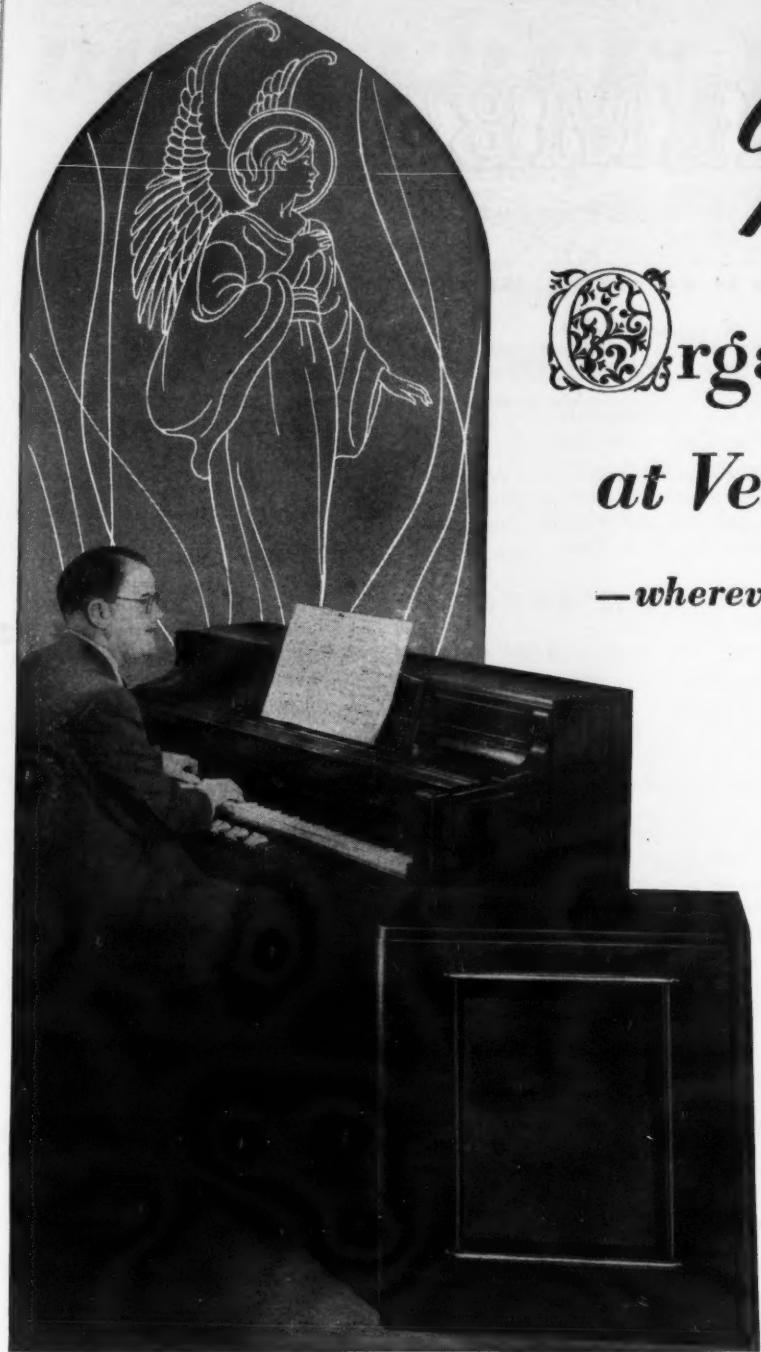
"I live with another daughter now," he volunteered. "Since my wife died."

We complimented him on his choice of quiet country town and said how nice it was that he had a family left. As we started down the aisle he stopped us.

"About that note this morning—the folks here know how it is. Bessie—she was my wife—she came down with cancer." His eyes mellowed. "That took all the money there was—the house, too. My daughter gives me a home and food, and I have all the clothes I need, left over from before. Seems I'm too old to work now for cash money, but a body can't let the plate go by. So each week I promise to pray for the pastor and the church. Every morning I give him his full hour of prayer. Then I start on the chores at my daughter's house."

Now many miles and months away, as the offering plate goes by me in my home church on Sunday morning, I often glance toward the sunlit window. And sometimes I seem to see among the collection envelopes a piece of ruled note paper, and I can almost hear the rustling of angel wings in blessing and benediction.

THE END



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FCH

"I REMEMBER...."

Edited by KENNETH L. WILSON

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

—CHARLES HADDON SPURGEON

REMEMBER

Remember me when I am gone away,
Gone far away into the silent land;
When you can no more hold me by the hand,
Nor I half turn to go, yet turning stay.
Remember me when no more, day by day,
You tell me of our future that you planned:
Only remember me; you understand
It will be late to counsel then or pray.
Yet if you should forget me for a while
And afterwards remember, do not grieve:
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile
Than that you should remember and be sad.

CHRISTINA ROSSETTI



THE great use of life is to spend
it for something that will outlast
it.—WILLIAM JAMES

Life is like a journey on a train,
With two fellow-travelers at each window pane:
I may sit beside you all the journey through
Or I may sit elsewhere, never knowing you:
But should fate mark me to sit by your side,
Let's be pleasant travelers, 'tis so short a ride.

ANON.

WE should be as generous with a
man as we are with a picture which
we are always willing to give the
benefit of the best light.—RALPH
WALDO EMERSON



What favorite quotation or bit of verse has found its way down memory lane into your heart and character? Wouldn't you like to share it? Be sure to include source and author and your own name. Sorry, no items returned.

A Home Prayer*

*Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely deeds
Or watching late with Thee
Or dreaming in the dawnlight
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates!*

*Although I must have Martha's hands
I have a Mary mind,
And when I black the boots and shoes,
Thy sandals, Lord, I find!
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation, Lord!
I haven't time for more.*

*Warm all the kitchen with Thy love,
And light it with Thy peace!
Forgive me all my worrying
And make all grumbling cease!
Thou who didst love to give men food
In a room or by the sea,
Accept this service that I do—
I do it unto Thee!*

*This was written many years ago by a 19-year-old girl who was in domestic service, and was read by Dr. G. Campbell Morgan at one of his services at Westminster Chapel, London.



*I am one only,
But I am one.
I cannot do everything,
But I can do something.
What I can do
I ought to do;
And what I ought to do
By the grace of God I will do!*

—CANON FARRAR

Be such a man, and live such a life,
That if every man were such as you,
And every life a life like yours,
This earth would be God's Paradise.

—PHILLIPS BROOKS

THE STONE REJECTED

For years it had been trampled in the street
Of Florence by the drift of heedless feet—
The stone that star-touched Michael Angelo
Turned to that marble loveliness we know.

You mind the tale—how he was passing by
When the rude marble caught his Jovian eye,
That stone men had dishonored and had thrust
Out to the insult of the wayside dust.
He stooped to lift it from its mean estate,
And bore it on his shoulder to the gate,
Where all day long a hundred hammers rang.
And soon his chisel round the marble sang,
And suddenly the hidden angel shone:
It had been waiting prisoned in the stone.

Thus came the cherub with the laughing face
That long has lighted up an altar-place.

EDWIN MARKHAM

YOU can't hold a man down
without staying down with
him.—BOOKER T. WASHINGTON



Only a baby's grave—
A foot or two at the most
Of tear-dewed sod;
But a loving God
Knows what the little grave cost.

Only a baby's life—
Brief as a perfumed kiss,
So fleet it goes;
But our Father knows
We are nearer to Him for this.

—Author Unknown

ALCOHOL will remove all grass stains from summer clothes. It will remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will remove household furniture from the house and also eatables from the pantry; the smile from the face of his wife, and the happiness from the home. As a remover, alcohol has no equal.



BOTH FREE!

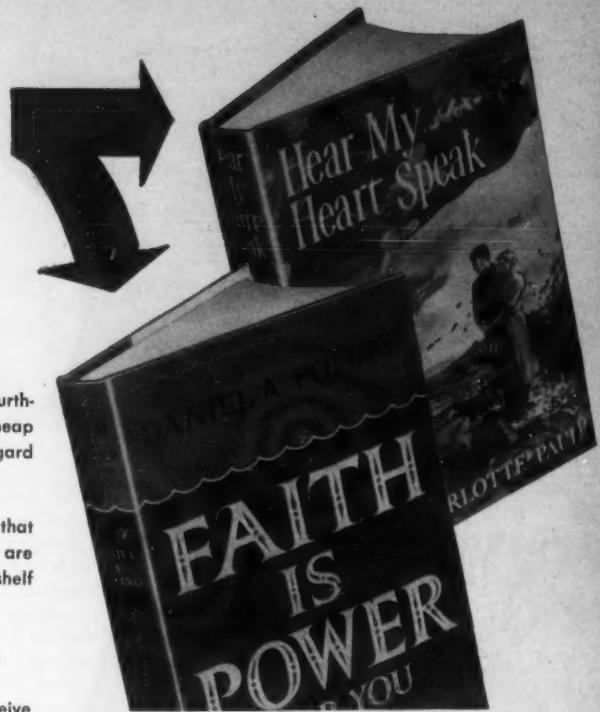
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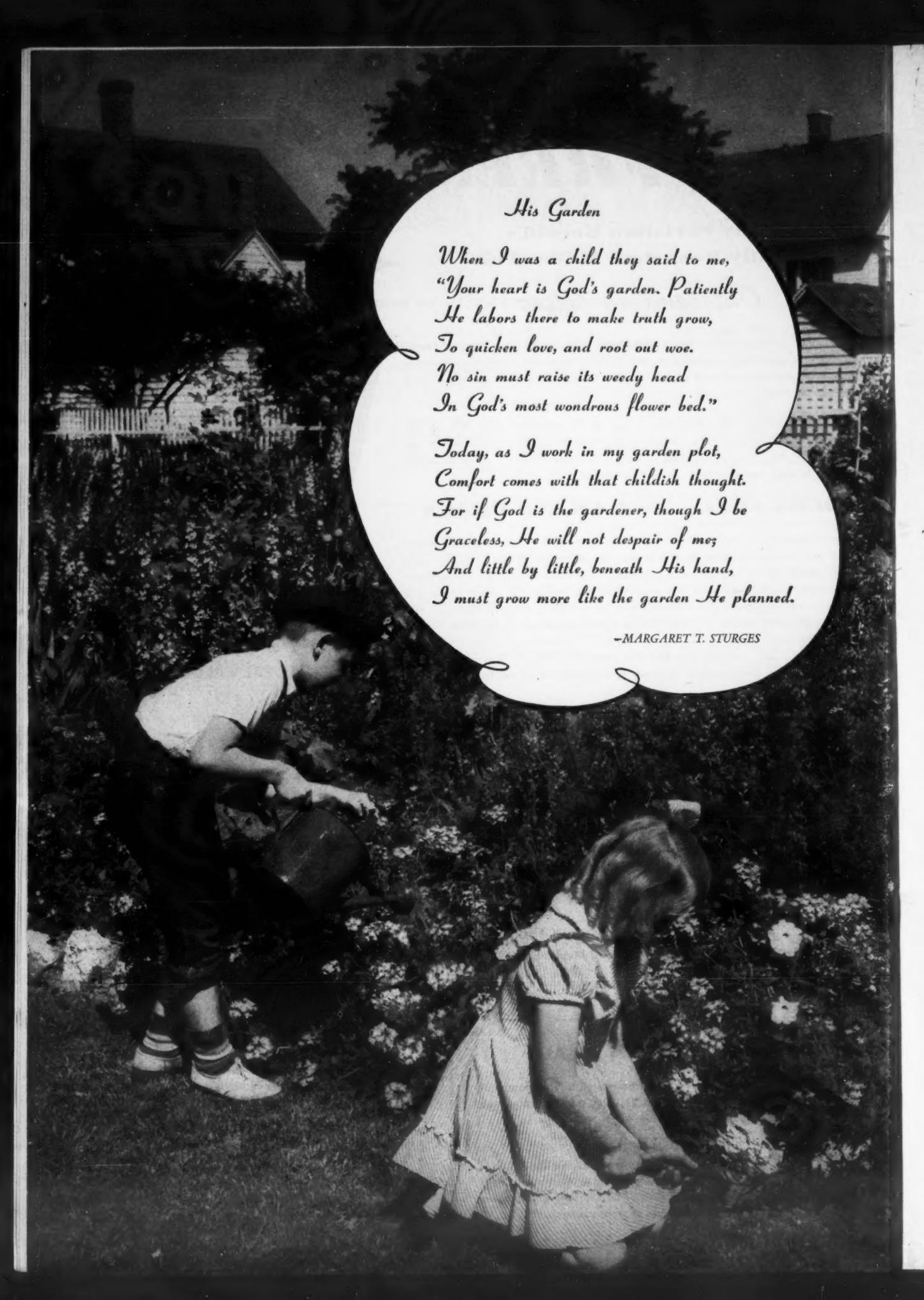
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His Garden

*When I was a child they said to me,
"Your heart is God's garden. Patiently
He labors there to make truth grow,
To quicken love, and root out woe.
No sin must raise its weedy head
In God's most wondrous flower bed."*

*Today, as I work in my garden plot,
Comfort comes with that childish thought.
For if God is the gardener, though I be
Graceless, He will not despair of me;
And little by little, beneath His hand,
I must grow more like the garden He planned.*

-MARGARET T. STURGES

GABRIEL COURIER



INTERPRETS THE

NEWS

• AT HOME •

MCCARTHY: Three jittery years spy-hunters have looked under the bed. For all their troubles they've collared one unglamorous Judy Coplon and sent home the boy she wanted to be her Valentin. (Hiss and Bridges were snared on perjury charges, and Dr. Fuchs was a British blunder.) Brash but politically courageous Senator McCarthy is the latest to grow knobs on his knees, shining his flashlight into dusty corners. McCarthy's "top spy," Professor Owen Lattimore, is out on a limb because of the mustn't-annoy-Russia advice he consistently passed around, but he's not far enough out, even with Budenz pushing, to do McCarthy much good.

Mr. McCarthy doesn't fascinate us half as much as a story that's going the rounds about the undismayed Republican Senator from Wisconsin. That story out-intrigues anything the Senator himself has produced to date. First, somebody popped up with the earth-shaking discovery that Joseph R. McCarthy is a Catholic. Whereupon some of our Protestant brethren donned cloak and dagger and set out on a devious process of deduction. Here is their "reasoning": (1) President Truman wanted to get a genuine, ranking ambassador into the Vatican without political danger to himself; (2) he turned over the dirty work to Mr. Acheson, urging him to nominate a diplomat whose name would be presented to the Senate for confirmation; (3) Mr. Acheson did not care to go along with this piece of business; (4) therefore, the Catholic hierarchy commissioned Senator McCarthy to go out and find an assortment of spies or facsimiles of same, to discredit Secretary Acheson; (5) Acheson would then be fired and a pro-Catholic Secretary of State presumably appointed. It is as fantastic a yarn as we've come on in a long time.

Do these astute Protestant observers, who think they can see

through the opaque scheme as if it were chicken wire, believe that any reputable Catholic string-puller would be less astute? If a McCarthy debacle is the best that Catholic brains can produce, then the hierarchy has nothing whatsoever on the ball politically and our resolution writers can turn in their pencils and go home. Let's not become carried away, brethren! It would be no great contribution to public sanity to cease peering under the bedstead for Communists only to begin looking in the same place for Catholics.

But before we turn out Senator McCarthy to pasture in limbo, let's honestly admit that foreign agents aren't going to go around shouting, "I'm a Communist spy—come and get me!" And that no Administration will point out its pink spots if it can help it. And that it all adds up to considerably more than a Red Herring.

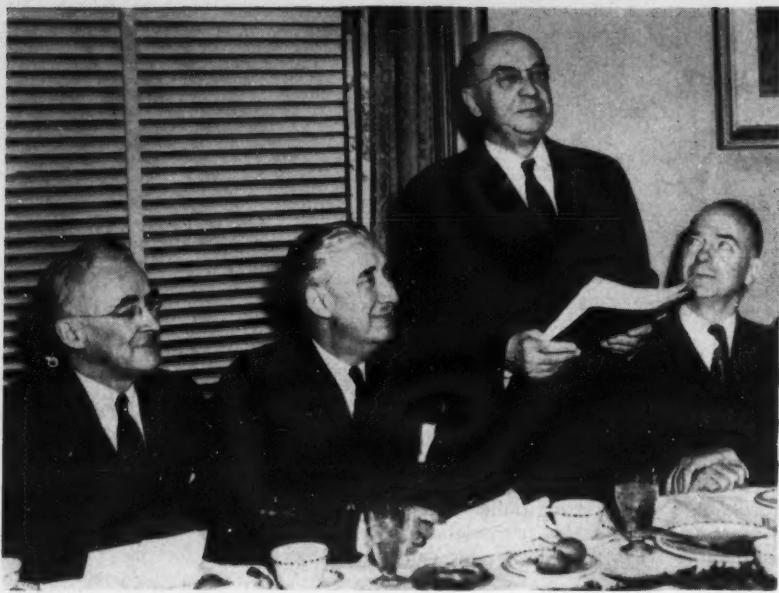
DULLES: Mr. McCarthy's charges at least helped to steer attention to the breakdown of two-party teamwork on foreign policy. Bipartisanship is the fancy name for pulling together on matters that affect both parties—such as what to do in China. The State Department is on the spot in Asia. State wobbles on a one-party leg. And we're not through with China yet. Decisions will get more touchy as we go along; the longer we pursue one policy, the more explosive is a change. If our present China policy falls flat, the Democrats would like to have company under the rubble. So bipartisanship gets a lift. Ranking Republican Senator Vandenberg, foreign affairs expert and pillar of two-party cooperation, has been out of action because of ill health. Remaining top expert is John Foster Dulles, former Senator from New York and a hard dose for Mr. Truman to swallow. The President remembered all too well the New Yorker's unavailing but hard-hitting blasts at welfare statism when Dulles lost to Lehman in 1949. But good sense—and political expediency

and Mr. Dulles was given the title of Consultant to the Secretary of State—not the more high-sounding "Ambassador at Large"; Mr. Truman didn't forgive him *that* far. The President is fully aware that an election is fast approaching and that Republicans are out hunting for good campaign issues like squirrels after acorns. China may be one acorn they'll now let lie. From this end of the ballot box, we're all for bipartisanship—if it means share-the-brains, as well as share-the-blame.

SMELL: Under a giant picture of Harry S. Truman in the First District Democratic Club of Kansas City, Charles Binaggio was murdered. Sprawled on the floor in front of the small-time political boss was hoodlum Charles Gargotta, equally dead. It might have happened in a Republican club, but Republicans aren't generally in power, particularly in Missouri, and have nothing much at the moment that the horsetrading underworld can use. Make no mistake: gambling could not live ten minutes without political protection, from the cop on the bookie's corner on up to the top. And the political boys do not close their eyes for nothing. It doesn't add up to one big, happy family. Binaggio learned how to deliver the river wards and began to batter the Pendergast machine. In 1946 more than 60 Binaggio helpers were indicted for vote fraud, but the courthouse safe was conveniently blown and the evidence whisked away. Came the time when the little boss thought he could throw open all of Missouri to the gamblers for a cash price of \$100,000. Binaggio couldn't deliver, and somebody foreclosed.

Binaggio will be heard from. Even if his soul rests in peace, as the Catholic vice-chancellor hoped at Holy Rosary church where the plush funeral was held, Washington's soul will not. Underworld and big-city machines can now be dramatically linked. It's no secret that Democrats lean on city machines for votes. Watch Senator Kefauver's gambling investigation to see who maneuvers to keep out of corners! The investigators have been given only \$50,000—not enough, when right now gambling is sopping up at least \$10 billion a year in the U. S. It is a big and filthy business that no one can shrug off. The gambling racket may seem far from your living room, but it tampers with government, and government is you.

IRON LUNG: You never met him and probably never even heard of him. You never would have, except that he died. Birdsall Sweet was a young man, just 32. For the last 18½ years he lived most of the time in an iron lung, a victim of polio. He told his father, "If



RNS PHOTO

NATIONAL COUNCIL. Speaking at a meeting in New York of denominational leaders, called by planning committee for the National Council of Churches, is Dr. Luther A. Weigle, chairman, formerly dean of Yale Divinity School. Seated, l. to r.: Dr. Samuel McCrea Cavert, general secretary, Federal Council; Dr. Ralph W. Sockman, minister, Christ Church, New York; Dr. Douglas Horton, secretary, General Council, Congregational Christian Churches. Dr. Weigle expects the new Council to be "one of the greatest milestones in Christian cooperation in America." Convention is slated to begin Nov. 28.

Roosevelt could fight it, I guess I can." And he would grit his teeth and smile, his head resting on the padded shelf at the end of the contraption that held his body and kept him alive. From the time he was 13, life was never normal for him. There was not only polio, but curvature of the spine, pneumonia, eye trouble, kidney stones, hay fever. And his obituary in the paper wound up with the soul-tingling comment, "He remained in good spirits."

We never knew Birdsall Sweet. But we'll be a better person because of him. He had a lot of thankfulness and not much to be thankful about. His fighting heart makes life a little grander to the rest of us. This boy laboring out his existence in an iron lung is an answer to the mercy-killing crowd. He had something to say, something that we needed to hear. And he said it by remaining in "good spirits." An injection of air, or a dozen pills or a bullet from a service revolver would have left a plucky lad's message of good courage forever unsaid.

FORCE: Navy Secretary Matthews may know something about battleships and snorkel submarines, but we could wish he knew a little more about what makes peace tick. In a speech at New Orleans he got off the rash statement, "Military force alone can check the onward sweep of the program of world conquest." We would go along with him, except for that typically

brass-hat word, "alone." It takes guns and ships and planes, and most people are willing even to concede that it may take something as fearsome as the H-bomb. But, Mr. Secretary, it takes a long sight *more* than that! It takes a square and consistent foreign policy, for one thing. It takes spiritual know-why. You must give a man a cause along with a gun. Hitler had military force. The trouble with Hitler was exactly that he had military force alone. The Japanese warlords had military force. But force was all they had.

The Atlantic Charter was one of the most powerful Allied weapons of World War II, and the charter was not a bomb but an idea. An idea that has been allowed to tarnish a little along the way, but one that still makes a man glad to stand up on the side of democracy. We believe in a strong Navy and a powerful Air Force and an adequate Army, too. But God help us if that's all we have! For if we have nothing more than that, we shall have nothing more than Russia, and perhaps not as much.

COURIER'S CUES: Coal men are finally worried about drop in coal use. . . . Business outlook good for rest of year, as good or better than 1949. . . . In last seven months sixteen Russian generals and admirals have died—a purge? . . . Federal deficit for coming fiscal year headed for \$7 billion, \$2 billion over Truman's estimate. . . .

Extreme cutback in postal service will not stand, was to dramatize postal deficit. . . . Since 1907, 75,000 more Americans have been killed by automobiles than died in all U. S. wars.

• ABROAD •

TENSION: Cold wars can turn hot any minute. It's easier to cut a rubber band pulled taut than one that isn't. It was a serious incident, this disappearance of a Navy Privateer and ten crewmen on a peaceful unarmed flight over the Baltic. The Russians brazenly announced that they had attacked an American plane, and then topped the insult by decorating their trigger-happy fighter pilots who brought off the defenseless assault. Our Senate countered by awarding posthumous decorations to the ten Americans while the State Department turned its toughest word on Russia, "demanding" indemnities and punishment of the Russian airmen. Nobody expects Russia to backtrack. Nor will we. Which all means that the rubber band is pulled even tighter. We can't do much about the Russian mind. We can take a tight grip on our own hysteria. When Senator Harry Cain of Washington tried to find out if our missing plane and the plane the Russians claimed they jumped were one and the same, Senator Lucas accused former paratrooper Cain of defending the Soviet Union! That kind of touchiness will solve no problems. The greater the tension, the clearer our thinking has to be.

ISRAEL: In the Middle East the cold war smolders. While bombs blast our American legations in Lebanon and Syria, an Arab spokesman says that if it's to be a choice between nibbling by "world Jewry" or swallowing by Russia, he'll take the latter. Israel's press warns Jews that violence may descend upon them any time. The Israeli government would like to buy arms from Britain, but Britain says, "You've got enough. We'll sell only to the Arabs." Russia has decided that she will climb on the Jerusalem bandwagon with Britain and U.S. to withdraw support from the scheme to internationalize the Holy City—a scheme never popular with anyone, Arab or Jew. With Communism fast fading in Israel, Russia can't afford to try to cram internationalism down Jerusalem throats. Israel is fast becoming an industrialized state. In five years Britain and Russia both may have to come hat in hand to the Jordan valley.

SONG: West Germany's Chancellor Konrad Adenauer gave Berlin something to think about, and gave the Allied commissioners a headache. He was in town only three days and made a speech. He thinks that European

federation is a way to peace, and so do we, even though it won't happen tomorrow. Then Mr. Adenauer called for a song, part of the old national anthem, "Deutschland Uber Alles." It had been in mothballs since the war. Hitler used the first verse containing the title words, but had banned the third verse that offered too much "unity and right and freedom." While 2000 Berliners sang lustily, Franz Neumann, Berlin Socialist leader, marched off the stage in protest and the American, British, and French commandants looked on with unsmiling faces and tightly buttoned lips. Nationalism is alive and growing in Germany. Whether that's good or bad depends upon what the Occupation Powers—and the German people—do with it. We can't expect Germans to sing with relish, "Germany Under Everything."

BUDGETS: In Britain it's the same old austerity with a new look. Anyone fortunate enough to own an automobile can drive 180 miles a month instead of 90—but the gasoline tax goes from 10 to 20 cents a gallon. That makes gasoline 42c a gallon. The lowest paid workers had their income taxes nicked slightly. After all, there may be an election coming up by fall or sooner, with the Labor majority steady at only 5 or 6. Britain will spend in 1950-51 a little over \$2 billion for defense, and only slightly less for social services. Britain's total budget is \$9½ billion.

In Canada, income-tax rates will stay the same for the coming year, but Canadians had a 32% cut last March and will be reasonably pacified. Canada pays 18 cents of its revenue dollar for defense, 22 cents for social security. (Social security in U.S., 6c.) The interesting thing about Canada's

\$2.4 billion budget: the government is operating in the black. There is a national debt that takes 17c in interest out of every revenue dollar, but no deficit financing. Ominously, Canada's break-even margin is going down. Next year, unless high production and full employment continue, Ottawa's bookkeepers may have to reach for the bottles of red ink. Washington can get it for them wholesale.

• CHURCH NEWS •

CHURCH BUS: A Nazarene pastor in Ohio has been having his own kind of bus trouble. The State Highway Patrol took a good look at Ohio's new safety code and decided that church buses had to measure up safety-wise to public school buses, including yellow paint. If they did, their license fee would be \$10. Otherwise \$100 or more. The Nazarene pastor at Springfield, backed by 278 other Ohio churches, snapped, "Religious prejudice!" Seems to us it would have been easier to hand somebody a can of yellow paint and let him spend an afternoon going over the blue Nazarene bus. And it also seems to us that a Highway Patrol trying its best to keep Sunday school kids alive can hardly be accused of religious prejudice. This reporter as a college student had his wildest ride on a rickety "religious" bus, hauling a load of church choir young people. The choir director who doubled as driver didn't see the big trailer truck hurtling toward the highway crossing soon enough. Everyone on the bus that night starkly remembers how the wing-collared driver tramped frantically on the sluggish brake pedal and hauled back on the steering wheel for leverage. The trailer

truck ran off the road, the bus finally stopped, the choir lived to sing again. We think that religious freedom offers no one the right to neglect any safety measure that may keep a child's blood from flowing in the streets.

Retail: Dr. Henry M. Wriston stood up at Yale Divinity School with all the grand tradition of the Lyman Beecher lectures behind him and said that preachers ought to get out of the wholesale end of the trade. What pastors ought to do, thinks Dr. Wriston, is get down to the one discouraged and lost man or woman who needs help. We've been saying it right along in *CHRISTIAN HERALD*. Sure, the social order of the world must be Christianized! But it has to be done on the retail level, where one person talks with one person and gives him courage and faith. We think the wholesale approach has its roots in laziness. It's easier to make big sales, clean away sin at one fell swoop. But sin sticks like spilled pineapple juice; you have to work hard at scrubbing it out. Change society, yes. But society is people and people come one by one.

GARBAGE: A local C.I.O. business manager spoke his piece about the "garbage jobs" in the world. The New York laymen's conference agreed that somebody has to collect garbage and tighten bolts on assembly lines. The problem is, how are we going to get Christian dignity into those jobs. How are we to make the fellow who hauls the galvanized can out to the truck feel that his is a manly piece of work, that, in short, he's hauling garbage as "unto the Lord"? Business Manager Hughes says it's simple. All the boss has to do is shorten working hours! We don't agree. Not that if we were a garbage collector we would strike for lower wages and longer hours. But hours don't do anything for the dignity of job or person. It's still garbage. And we do think that any job that benefits mankind can be dignified and even glorified in the heart and spirit of the doer—even garbage collecting. Every man must do most of the Christianizing of the job for himself. His attitude has to come from inside, "retail." We can all help him by letting him know that his job is important. And it is! Believe us, it is!

MID-WEEK: Episcopal Bishop Dagwell of Oregon has a solution for the falling off of Sunday church attendance. Skiing, fishing, duck hunting, beach, mountains—all take their toll of Sunday church goers. So what does Bishop Dagwell propose? Start a new "Sunday," right in the middle of the week! He thinks that if the churches could get together on a satisfactory night, make sure that no lectures and



BLUNT TALK: Four days of outspoken criticism of Communism began when the Synod of Germany's Evangelical Church filed into St. Mary's in the Soviet Zone. Bishop Otto Dibelius warned that East Zone rulers were trying to hamper religious life, teach Communism in the schools, push Germans into Communist organizations—and Deputy Premier Otto Nuschke of the East Zone government listened and frowned. Meanwhile a document was being read from pulpits of all Soviet Zone Protestant churches flatly denying that one can be both a true Christian and a true materialist, urging Christians to declare: "Christ is our Lord."

lodge meetings and concerts were scheduled for the same night, everything would be in good shape. We'll roll out a large sized "Amen!" right along with the Bishop, when he says that irregularity of church attendance is a principal weakness of Protestantism. But what's the matter with the Sunday we've got? Why not see that some of the "lectures and meetings and concerts" keep hands off the week-end Lord's Day? We're all for a mid-week meeting too—but tears will fall from heaven when churches sell out to golfing and close up the doors on the one day that is distinctively and sacredly theirs. We're getting a retreat psychology all along the line. If we get scared, retreat; if we have competition, retreat; if somebody says "Boo!" retreat. The trouble with retreating and retreating again—the time comes when you're backed off to the edge of a cliff. Where do we go when mid-week competition gets rough, Bishop?

PENNY CHRISTIANS: With an eye on our national income for 1949 of \$210 billion, Golden Rule Foundation sharpens up its pencil to make some enlightening calculations. Religious welfare and educational giving, per church member, is up from \$23.71 in 1948 to \$27.43 in 1949. For food, church members spent \$28 billion; for housing, \$21.3 billion; clothing, \$13 billion; hair cuts, permanents, etc., \$1.2 billion; recreation, \$5.3 billion. For all religious purposes, they gave \$2.2 billion. Now here's the pay-off! For church and charity contributions, the average church member gives 2½ cents out of each dollar. The average American citizen, counting both church and non-church members, gives 1½ cents out of each dollar. That means that church people are a penny closer to God than those who have nothing to do with the church! We'll leave it to someone else to figure out what the sum of church giving would be if every member contributed 10 cents out of each dollar, which goes by the unpopular name of tithing. For one thing, Church World Service wouldn't be wondering how soon it must see hands outstretched for help and have nothing to put in those hands. Just when the struggle of churches in Europe and Asia became critical, giving to CWS fell off. Not even the funds from "One Great Hour of Sharing" bridged the gap. It would be interesting to see what Christians could accomplish by shifting another penny or two from one column to another—from their \$2.19 billion tobacco column, maybe?

TAX: When Dr. Aleck Dodd, counselor with the Toledo, Ohio, Council of Churches, sent off his income tax re-

turn, he carefully estimated the percentage of Federal income used for defense, and deducted that same percent of his tax. Last year he did the same thing, and the Council quietly paid the doctor's tax and took it out of his pay. So nobody got hurt. Dr. Dodd has a right to feel exercised over the amount of tax money being used for what he calls "the destructive purpose of war," if he has a mind to. But suppose that a gentleman in Keokuk, Iowa, doesn't like agricultural subsidies; he reads in the paper that the government may give surplus butter to people on relief, and he's just a hard-working man who can afford nothing better than oleomargarine. So he figures out the farm subsidy percentage and takes it out of his tax. Somebody else is against foreign aid; a little arithmetic and he cuts down his tax. Public works, payments to veterans—all down the line anybody could take exception to some use of his tax money. Are they all to scale down their money orders, Dr. Dodd?

And of course, Dr. Dodd, you've worked as accurately and painstakingly to figure out what percentage of your salary is paid through church giving by church members working in arms and munitions and chemical plants, and you've turned back that blood money! Glass, automobile parts, petroleum products, machinery, machine tools—all come from Toledo. What percentage of this output goes directly for military use or into other factories that supply our defense needs? You have taken all that into account, haven't you, Dr. Dodd?

● TEMPERANCE ●

YES AND NO: A reader in Detroit sends us a batch of front and inside pages of the *Detroit News*, which has been running a series of articles on alcoholism. (We used to call it drunkenness, down our way.) "A Major Health Scourge," they identify the series, and use daily heads that blare frankly such crushing indictments as "Alcoholism Found More Destructive Than Dread Cancer," "Alcoholism Costs U. S. a Billion Each Year." That's on page 1. Then you turn over to page 16 to follow the story. In an adjoining column, while your eyes are bulging out over the liquor horror, a "famous" screen star (we never heard of him) invites you, "Come, join me in a drink of smooth, sociable Schenley." While the front page holds up a warning hand, the inside of the paper says, "We were only kidding! What'll you have, boys?" The *Detroit News* seems to have gone the limit in divorcing its editorial columns from its advertising columns, which may at times be commendable. But we can't see that it makes much sense to have the stop and

go lights both turned on at the same time.

While we're warming up to it, we've got to get off our chest the story WCTU's *Union Signal* tells about a program on radio station KXO at El Centro, California, that offers a case of beer as a reward for safe driving! What we want to know: Did the same person ever win twice?

CROCODILE TEARS: Licensed Beverage Industries, Inc., the public relations organization for the liquor industry, blandly assures us all that it intends to continue tackling in forthright fashion the causes and cure of alcoholism during the coming year. (These are the same "Men of Distortion" you read about in CHRISTIAN HERALD for December.) Along with this straight-faced announcement of their year's program, they crow that "largely through the industry's efforts [they can say that again!] 26 states and the District of Columbia now have legislation dealing with the study and treatment of alcoholism." It's a wonder that all 48 states haven't been pushed into it! Last year, gentlemen of the LBI, 140,032,345 gallons of whisky were bottled in the U. S. And you disclaim responsibility for the creation of our 350,000 alcoholics and 3,500,000 "excessive" drinkers! Now, who do you suppose could be doing it!

You really want to know the cause and cure of alcoholism, gentlemen? The cause: your being in business. The cure: your getting out of business.

KEY WESHT: Another reader cut out Drew Pearson's column and used a heavy black circle to call our attention to the newsman's explanation of contradictions coming out of Key West during the President's recent vacation. The night before John Foster Dulles was appointed to the State Department (see "Dulles"), Charles Ross, one of Mr. Truman's secretaries, said categorically: "It is not so." Next day State confirmed the appointment. The Winter White House announced that Ambassador Jessup's post had not been filled. Next day State said Jessup's place was not even vacant; he was still on the job. Pearson comments: "Backstage reason for all this confusion is that too much liquor flowed at Key West. This is something no one likes to advertise about the President and his entourage but, on the other hand, they have an obligation to the people . . . to remain clear-headed and sober."

And while Key West tongues twisted, the Langer Bill to outlaw interstate liquor advertising died in Washington. We did what we could and you helped . . . but it wasn't enough, this time.

Public Opinion—

NOTHING IS STRONGER

...given the facts

NOTHING IS WISER

On Small Business

In this country, about 2,000 new businesses start up every day. The Secretary of Commerce recently stated: "The growth in number of small businesses since the war has been one of the healthiest characteristics of our economy."

* * *

Every basic invention—lamps, x-ray, radio, and television—creates hundreds of new businesses.

* * *

Ten years ago, there were only half a dozen manufacturers of television sets. Today, after millions spent on research and mass production, there are 104 separate companies making TV sets. Four companies manufacture telecasting equipment. Thirty-five make television picture tubes. And hundreds of companies make television parts. More of these are small businesses than large.

Twelve years ago, General Electric offered the first practical fluorescent lamps for sale. Today there are a number of manufacturers making fluorescent lamps. Over 1500 separate companies are producing fixtures for them.

* * *

In 1927, when General Electric began marketing electric refrigerators, only 390,000 families had them. Today more than 29 million families have electric refrigerators. Thirty-eight different companies are manufacturing them and selling them to the public through approximately 100,000 retailers.

* * *

Research and engineering are the core of General Electric's activities. Each new discovery has its stimulating effect, not alone at General Electric, but in thousands of businesses, large and small, from one end of the nation to the other.

You can put your confidence in—

GENERAL ELECTRIC



Editorially Speaking...

● ISRAEL—MIRACLE OF OUR TIME

WITHIN the month, a group of Protestant leaders, laymen and clergymen, spent an evening with a top-ranking English-speaking diplomat in Tel Aviv, Israel. I asked our host this question: "What do you think of the news story appearing on the front page of the *Palestine Post* today which announces a new 'holy alliance'?" This particular report described conferences on a high level looking toward a Vatican-Islam alliance against Communism.

The diplomat replied, "Not much!" He added that he did not think the Roman Catholic Church would be seriously interested, and then he asked me a question: "What's wrong with Protestants in the United States? With only a few exceptions [he mentioned two] so far as I can hear Protestant leaders speak and from the declarations of representative Protestant organizations, there is either indifference to Israel or a strong pro-Arab sentiment, the latter induced no doubt by the present plight of Arab refugees from old Palestine."

We discussed then a resolution passed by the Foreign Missions Conference of North America before the State of Israel was established which, dealing at some length with Arab-Jewish relations in the Middle East, was in effect definitely anti-Zionist. This Foreign Missions Conference resolution was later considered by the Executive Committee of the Federal Council of Churches of Christ in America, where it had the support of several distinguished Protestant churchmen but also the opposition of others. It was not passed.

Quiescent after Zionists accepted partition and Israel was established and following recognition of the new state by the United States and fifty-eight other governments, Protestant anti-Zionists have again become vocal and often belligerently so as they have supported a good cause—aid to displaced Arabs. Whether there are 600,000 or 800,000 of these tragically uprooted men, women and children, their plight is the world's concern. Specifically it is the concern of Israel. Indeed Israel to date has shown more practical evidence of being concerned than has the Arab League or any Arab state within the League.

Jews Accept Partition, Arabs Reject It

Let us speak to the facts. First, Israel is not responsible for this displacement. Had the Arab League accepted partition as did the Jew, Palestinian Arabs would have remained as they were. Israel expected them to stay and in accepting United Nations action, accepted also the vast problem of Arab occupancy. On the other hand, the Mufti of Jerusalem, Hitler's kept friend and ally, denounced partition and declared a general strike that ushered in pillage and massacre. Then when British troops withdrew, the united Arab states attacked and invaded Israel.

What followed is history. That so few could have de-

feated so many in battle is a miracle of the spirit. Almost universally the world believed, friends and foes alike, that overwhelming Arab numbers would annihilate the Jews or drive them into the Mediterranean within two weeks. War is never less than ugly, and the Jews were fighting for their homes and very lives. But it was Arab leadership—military, political and religious—that led the Arab population from their homes and properties. The high-placed left first in automobiles, then in panic the little people followed as they could and with what they were able to carry in their hands. But all were assured that escaping the violence of a short, bloody conflict they would return to what they had and to all the Jews once possessed.

Must Accept Responsibility for Displaced

The second fact stands on its own feet. Wherever responsibility is placed for the Arab exodus, the displaced ones must be relocated, their human needs must be met and the sooner these things are accomplished, the sooner will come peace to Zion and the prospect of security to the Middle East. It may be reasonably hoped that peace, or its equivalent, between Transjordan and Israel with King Abdullah's acceptance of responsibility for some 350,000 refugees now camped in Transjordan will presently be signed. Transjordan has vast unoccupied areas waiting with more natural potentials than Israel, and the United Nations should grant financial assistance. In the narrow Gaza strip are 200,000 more hapless Arabs under Egyptian administration. Israel offered to take these for the strip, economically a very poor exchange for Israel, but Egypt refused. Israel also offered to receive directly 100,000 Arab refugees. This too was refused. Now these rejected proposals must be considered in the total program for peace.

To date no Arab nation nor the Arab League has offered as much in the interests of its own people. Indeed Arab states have offered nothing. Immediately Israel is accepting refugees to restore families. Also she accepts in principle complete compensation for land abandoned in the flight. Where and when has any Christian country dealing with an aggressor foe gone so far and offered as much?

Surely Protestant appraisal of the plight of the refugee Arab should include the centuries-old wrongs of those millions of Arabs who have lived and live now in squalor, disease and hunger equal to if not more appalling than the circumstances surrounding those displaced hundreds of thousands now living in refugee camps. For these other millions I would also speak.

As to the Christian missionary enterprise in Israel and in Moslem lands, today from Dan to Beersheba there is complete freedom of worship and with that goes the right to teach and proselytize. From the lips of Robert Lindsey, Baptist missionary in Israel, from Bishop George Hakim of the Greek Catholic Church in Haifa

(Continued on page 30)

THEY GAVE Gamblers *the* *Bum's Rush*

Here's how three state officials routed gambling, including church-sponsored Bingo, by their 'triple play for good government'

By NORMAN E. NYGAARD

THE historic triple play of baseball was Tinker-to-Evers-to-Chance. Taking a leaf from baseball's book, three Midwestern public officials have set up a triple play for good government. Many observers believe it's the opening skirmish for a concerted campaign to rid the American scene of one of its most vicious parasites—the shifty-eyed gambler who has been systematically sapping the morals of this generation.

Together these three men have been giving the Upper Mississippi bookie-belt a rough time of it. The attorneys-general of Iowa and Nebraska, though their terms of office began only in 1949, have in one year of quiet and courageous law enforcement succeeded in eliminating most of the big gambling syndicates which had spread out over their states. And just to the north in Minnesota, the governor, now in his second term, has rid his state of major forms of racketeering and has completely stamped out gambling in all its commercial aspects.

One has only to drive through the three commonwealths in the anti-gambling bloc, and then across the Mississippi River through Illinois, to observe the difference. Slot machines are everywhere in evidence in Illinois.

"Numbers" pick-up men are working nonchalantly, seemingly without molestation by the authorities. Only in Chicago, under the administration of Mayor Kennelly, has there been any observable lessening of the exhibition of gambling devices. Yet Chicago presents the greatest problem of any of the cities of the state, by reason of its size and the complexity of its population. If Chicago can clean up, Governor Adlai Stevenson of Illinois—who went into office on a pledge to house-clean his state of gamblers and racketeers—ought to be able to deliver. So far, he hasn't.

It was in the 30's that I first saw two slot machines at the north country general store where we did our buying during summer vacations.

The proprietor hurriedly tried to explain their presence. "I got plumb tired of making change for people who'd go just two miles up the road to play the slots there," he said.

"I suppose it's profitable?" I suggested.

"You bet it is. Anywheres from ten to thirty dollars a week from those one-armed bandits. Of course, a feller's a fool who play one of 'em."

But there were always plenty of fools—fools who tossed their nickels

into them as fast as they could, fools who probably didn't realize that they were making their contributions toward the corruption of the public officials who winked at their being there, fools who were creating untold wealth for greasy and venal racketeers.

The whole north country was saturated with them by the middle 40's.

Then Robert Larson, a Methodist of Iowa, and James Anderson, a Presbyterian of Nebraska, campaigned themselves into attorney-generalships on pledges of strict law enforcement. It was a fortuitous circumstance which brought these two young men, each imbued with the same spirit of public trust, to simultaneous positions of leadership in their respective states.

AFTER their election, their campaign against gambling developed slowly. The two needed, first of all, to accustom themselves to the routine of their offices. Neither wanted to make threats he could not carry out. Inaugurated in January, they did not begin their crusade until the following September.

Although without apparent collaboration, their campaigns started at about the same time. Later it became apparent to all that the two men were working closely together. Notoriously



Attorney General J. H. Anderson, one of the fighting trio who made Bingo ads disappear and stopped other gambling.



Lines of a Layman

WE MUST LEARN TO PRAY

By J. C. Penney

PRIDE, which too often controls us, will not be overcome; neither will the serenity which God is capable of giving us be forthcoming without a more intelligent and persistent effort by each of us to come into, and then to abide in, God's Presence. We must learn to pray.

A remarkable document on prayer has just been published. It is entitled "Prayer" and was written by Dr. Alexis Carrel, a French doctor and physiologist who died in France during the last war.

Listen to his analysis of our predicament:

"To us men of the West, reason seems very superior to intuition. We much prefer intelligence to feeling. Science shines out, while religion is flickering. We seek first of all to develop intelligence in ourselves. As to the non-intellectual activities of the spirit, such as the moral sense, the sense of beauty, and above all the sense of the holy—they are almost completely neglected. The atrophy of these fundamental activities makes of the modern man a being spiritually blind. Such an infirmity does not permit him to be an element good for the constitution of society."

Then continuing, Dr. Carrel says, "The fact is, the spiritual shows itself just as indispensable to the success of life as the intellectual and material."

May I say with all humility, "I know that to be true."

the areas nearest the Missouri and Mississippi Rivers had the largest gambling establishments, although bingo and slot machines were widespread across the two states. Jim Anderson fired the first reform gun with an official proclamation. He said:

"A situation has developed in Nebraska which cannot be tolerated. I refer to the open and flagrant violation of our laws against gambling. These laws are being disregarded on an extremely large scale, in many instances with the approbation and backing of what we would ordinarily call substantial citizens, and in some cases Chambers of Commerce, charitable organizations, social clubs, veterans' organizations—and last but not least, by churches."

He added: "All law enforcement officers, from the Governor and Attorney-General on down, have taken an oath to enforce the laws of this state. The people passed the law requiring them to take this oath; the people passed the law prohibiting gambling; and accordingly the people should not ask or expect their law enforcement officers to violate their oaths of office."

That could easily have been regarded as merely a proclamation "for the record." Then two years later, when standing for election again, Anderson would be able to "point with pride" to this notable proclamation. Although no one would have done anything about it, it would be there for the good people to read.

But Jim Anderson intended it to be more than a kid-gloved warning. It was a statement of his deadly serious intent. And his first move came against the slot machines.

The Federal government has on file a list of all licensees of slot machines, available to law enforcement officials anywhere in the United States. Jim Anderson consulted that list. He gave the sheriffs and prosecutors across the state lists of names and addresses for their counties. In some cases, raids resulted and machines were confiscated; in others the machines merely disappeared, almost certain indication that in those particular counties they had been "protected."

IN the meantime, across the border in Iowa, Bob Larson was also cracking down on the slots. The machines which were hastily being rushed out of Nebraska could find no sanctuary there. Seventy-six were taken in a raid in Des Moines. Over fifty different places where they were displayed were involved. Sledge hammers demolished the mechanical nickel-grabbers on the state house steps. Minnesota stiff-armed any slot smugglers who fled in that direction.

The next move was against the heavy-voltage gambling casinos. Every high school boy knew where they were. The areas along the rivers were especially good territory for their operation. By close co-operation the riverfront warrens were closed by both attorneys-general. To be sure, sport-

ing-minded Iowa citizens always had access to gambling dens just across the Mississippi in Illinois towns. Governor Adlai Stevenson's office "telephoned" officials and instructed them to see that the gambling laws were enforced, but no one paid any attention. He even threatened to use state police to close up recalcitrants, but the threat was never given teeth. By the end of 1949, gambling in Illinois had reached an all-time high.

The next step of the Anderson-Larson team was to order all bookie joints to be closed up. Again there were no vague generalizations. All such orders were accompanied with evidence. The attorneys-general had ferreted out the location of all such establishments, and the dismantling of wire and telephone services began at once. Meanwhile, the slot machine raids continued. And the big casinos were pushed over, one after another.

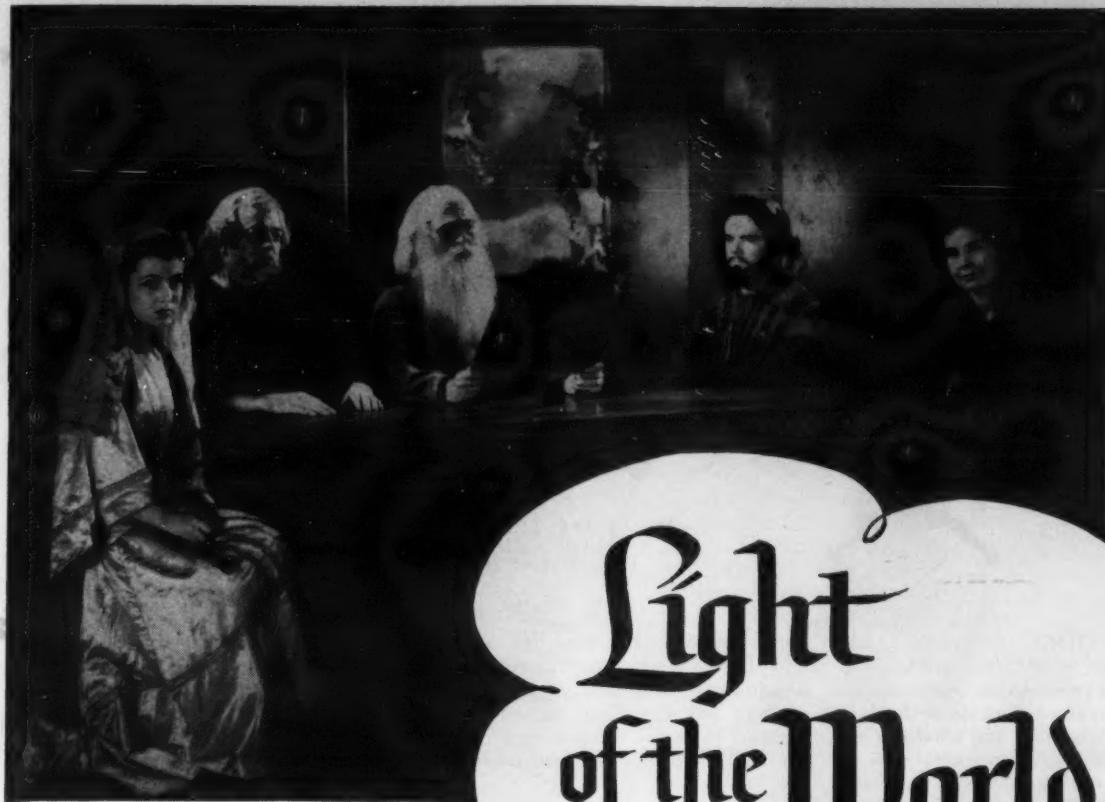
Upriver in Minnesota, the other of the three crusading officials was breathing down the necks of racketeers. Luther Youngdahl had been elected governor upon his pledge to curb gambling. He promised that he would sweep the state of its slot machines and its big gambling houses, many of them located in the resort regions in the northern part of the state. Gambling was big business up there. The "take" even from slot machines was considerable.

The north country also had its great casinos. On one occasion, prior to his election as governor, Luther Youngdahl and his sons were walking around the lake where they had their summer cottage when they came upon one of the largest of these. It had a huge pavilion which extended out over the water, and father and sons saw drunken men and women stagger from the landward side of the place, get into their cars, and roar out onto the public highway to menace life and limb.

It was then that Governor Youngdahl decided to leave the almost certain security of a supreme court judgeship in order to make his contribution toward the clean-up of an evil which was undermining the very foundations of public and private integrity in the state.

With a friendly smile he confided to me during his first term in office that he didn't expect to last long. "I believe that the majority of the citizens of the state are with me," he said, "but opposed to me are not only politicians but millions of dollars. And good people are strangely apathetic when election time comes around. However, I'm going to give them one administration in which law and enforcement will be the cornerstone and show them, at least, what honest government can mean."

(Continued on page 65)



Light of the World

The New Testament family of the radio drama sit at evening prayer. The family patriarch reads from Scripture; Bartholomew, one of the Twelve, listens at his right.

An outstanding radio script writer describes the effect on herself and others as they bring the New Testament to life

By MARGARET E. SANGSTER

BUT how will you do it?" they asked me. "How will you translate the New Testament into radio without dramatizing the figure of Christ—without having Him speak across the air waves—using words other than the ones He really spoke? How will you make Him come alive without having an actor portray Him?"

We were discussing a radio project—a rather revolutionary one. For a decade a daily serial called "Light of the World" had been presenting in dramatic form the books of the Old Testament. And now the time had come to go into the Gospels, and I had been chosen to make the transition. I was thrilled and excited by the idea, for in this day of confusion and doubt, when the shadow of the atom bomb falls

across our paths, the Old Testament formula of "an eye for an eye and a tooth for a tooth" has a terrifying aspect. For the post-war era—at a time when we're groping, actually, through the shadows—it seemed both wise and kind to translate the "Light of the World" into a realm of comfort and tenderness. In other words, to move it from the Old to the New Testament, from the ever-present threat of conflict to the Prince of Peace in whom all conflicts are resolved.

And now the powers-that-be were asking me the all-important question. "How can it be done?" they were asking.

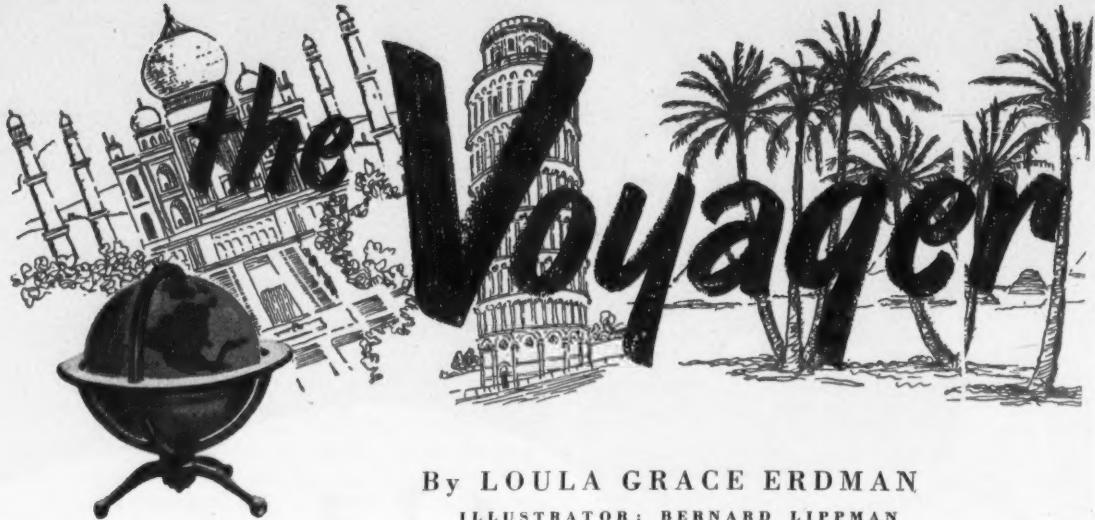
I told them slowly: "It can be done as it's actually been done through the ages! The personality of Christ—His

wisdom, His love—can be given to the radio audience by the *indirect method*. In other words, by the effect that He'll have on the lives of the people with whom He comes in contact. All of you, at one time or another, have tossed a stone into a pond. You've seen the ripples spread out from the place where the stone struck the water—farther and farther they've gone until they touched distant shores. There's a poem I used to write into my copybook when I was a child in school that illustrates what I mean." I quoted:

"This learned I from the shadow of a tree
That to and fro did dance upon a wall—
Our shadow selves, our influence,
may fall
Where we can never be."

The powers-that-be were interested. They asked another question. "But the shadow on the wall," they said, "how can it be made effective in something that isn't visual?"

I thought for a moment, then re-
(Continued on page 60)



By LOULA GRACE ERDMAN

ILLUSTRATOR: BERNARD LIPPMAN

FOR THIRTY years Miss Goldie Parks taught sixth-grade geography in Tyson, Texas. Nine months of each year she looked out of the same classroom windows, and what she saw was sameness. For the town was set in a great monotony of spaces, a vastness of sky and flat land and meager vegetation, broken occasionally by arroyos down which flash floods sometimes poured—roaring, tawny, menaces on their way to join the Rio Grande.

When vacation came, Miss Goldie was as anxious to get away as were any of her pupils. Then, it was, she took her trips.

"Where are you going this summer, Miss Goldie?" we would ask.

"Well, first I must go see my mother, who isn't well." She always went first to see her mother who "wasn't well." "And after that—well, I don't know. But I'll bring you back pictures and things."

She did. She brought so many pictures and maps and travel folders and other things that she had to hire a drayman to haul them to school for her. It was these things she brought for us to see that made the places she visited come alive for us, too, so that we began to talk about them as if we had been there ourselves. Miss Goldie never spoke of "studying about" a country. She always said we "went there." We picked up the phrase from her.

Miss Goldie was really small, although she gave the impression of being tall. Perhaps that was because she carried herself with a sort of eager vitality, as if always there were a great many things she must do quickly because she was in a hurry to be off somewhere else. Her clothes were ut-

terly without distinction. No matter how hard I try, I cannot remember a single thing she wore.

"She ought to buy herself some decent clothes," Mother said once, "instead of spending all her money on trips."

Of all the names she might have borne, Goldie was the one which fitted her least. Mousie would have been far better, for she was all of a color—eyes, hair, skin blended into a single pattern. I suppose her clothes blended into the pattern also. Certainly the effect was not golden. Taupe would have been the nearer color—that curious in-between shade that retreats apologetically into the back of one's wardrobe.

About Miss Goldie herself, however, there was nothing apologetic. Both in and out of her classroom she moved with an unself-conscious assurance, bearing at the same time a look both remote and alert. Former students remembered her and talked about her long after they forgot other more dynamic, attractive teachers. In fact, I find it hard now to separate the things I actually saw her do from those I merely heard about.

Year after year they came back to see her, those former students, and never once was she known to fumble a name. She remembered them all.

"Hello, Miss Goldie."

"Hello, Tom."

"Say, I saw Yellowstone this summer. It was just like you said it would be."

"Good."

"Say, where is the class going this semester?"

"Just now we are in China."

"Fine. I think I liked China best of all the places we went." The old

phrase fell easily off his lips.

He left, and Miss Goldie turned back to her class.

"Now the Great Wall of China was built for protection," she said.

The class would have almost sworn that she had helped with the construction, so positive was her statement. For they were not merely studying about a wall. They had "gone" there, and in so doing, had made it and the small yellow people who built it their friends and neighbors forever more.

ONCE this kinship with another land did not come so easily. That was when Jack Benetti entered school.

Jack's mother had been Sylvia Thatcher, a Tyson girl who had gone East to school and there had met and married an Italian named Benetti. Her family gave out that he was a count, but Miss Carrie Fulton said he was more than likely a fruit peddler. (A great many people in Tyson thought Sylvia gave herself airs, a thing unforgivable in that region.) The young couple settled down in New York, and Sylvia never came home for a visit. She had a son, whom she named Jack for her father. The boy was twelve years old when she came back to Tyson to live, bringing him with her. Her husband did not come with her, a matter which she did not feel she needed to explain. Tyson took that rather hard.

Jack entered the sixth grade. He was a small, nervous, over-polite boy with dark coloring and melting brown eyes. From the first, he was a marked character.

"Hey, got any bananas to sell?" the other boys would call.

And then they would chant, "Mussolini, Mussolini—he loves Mussolini—"



He was six feet tall, and had three stripes on his sleeve. But before her he was a little boy, seeking to prove his worthiness.

Mussolini was in bad odor just then, wavering in his allegiance. America took his wavering much to heart. So did the children of Tyson, reflecting that dark uncertainty without understanding its import. They found strange satisfaction in banding together against Jack Benetti.

And then came the day when Jack found himself on the playground facing a line of boys who were armed with sticks and clods. But these were feeble things beside the more cruel weapon they held—a feeling of solidarity among themselves, a fabric held together by the cement of intolerance.

"Go back to Italy—" they yelled.

But their hearts were not quite in the game. Mussolini might be all he was accused of, but this individual Italian boy was showing courage, and that was a thing to be respected wherever it is found.

"**I** AM an American," Jack said. He was very white, and looked as if he might be sick at any moment. "I was born in New York, and that is America. My father was a naturalized American. Besides, my mother was born here in this town."

He wanted to cry, and did not. That

made his tormentors uneasy, and strangely enough, all the more determined to continue their persecutions.

Just then Miss Goldie came by, making her rounds of the playgrounds. She gave no indication that she realized she had come upon a scene in which anything was amiss.

"Of course you are an American," she said, as if he were taking part in some game, like spelling the names of capitals. "An American of Italian descent. Nearly all Americans are descended from some other nationality."

(Continued on next page)



The Descending Escalator

By ROY L. SMITH

THE stations of the Chicago subways are equipped with escalators for the convenience of passengers. The one which lifts the passengers from the track level to the street level is located at one end of the platform and the one which lowers them from the street to the cars is at the other end.

An elderly woman alighted from one of the trains the other day during the middle of the afternoon when the traffic was light. Being the only passenger to get off at that particular station, she was left alone on the platform with no one to give her directions. As a result, she found her way to the foot of the descending escalator and attempted to climb the stairs.

Being rather aged and none too agile, the poor woman struggled desperately against the downward movement of the stairs. Her stiffened joints and weakened muscles were only a little more than a match for the speed of the contrivance, with the result that after some ten minutes of strenuous effort she had climbed a distance of only seven steps. Then she was compelled to stop for breath. Almost before she knew it she was back on the platform again.

Three times she repeated the effort and for the third time she landed, quite exhausted by this time, at the bottom of the escalator. It was at this point that a friendly hand guided her to the moving stairs at the other end of the platform and assisted her to the street.

As we smile over the predicament of the dear old lady on the descending escalator, we will do well if we examine our own experience.

Practically everyone knows that slot machines, for instance, are geared to take the largest percentage of the coins that are dropped into their greedy maws. There is not a chance in the world for the player to win in the long run, yet hundreds of thousands

play them every night. And once they are on that descending escalator they are carried down inexorably.

A worker in a small Illinois bank began "playing the ponies" in a small way and in order to cover up some of his losses he began doctoring the books. For a while he escaped all detection. Then one day he found himself at the foot of the escalator. There was a sheriff at his side with a legal paper that could not be defied.

A young married couple agreed between themselves that they had to serve liquor in their home in order to meet the social requirements of their set. It seemed so foolish to think that anyone would ever become an alcoholic as a result of a cocktail or two before dinner. That was two years ago. Just the other day the young husband went to his doctor, on the quiet, and asked him if there wasn't something he could do for Susan. "She's got to the place where she has to have it," he said, "and the other night she embarrassed us all by creating a scene over at the home of one of our friends." And neither of them had seemed to realize that they were getting on a descending escalator the night they served liquor the first time.

It sounds strange, but descending escalators are very deceptive. They seem to promise that they will get us somewhere. And they do. But the destination of the descending escalator is never the one we figured on.

The fastest moving descending escalator in the world is a lie. One is always compelled to tell the second one in order to keep up the appearances of the first one. In the end every lie lands us at the low level.

No man ever spends time to better advantage than when he takes time to examine his wild impulses to see whether they are ascending or descending escalators.

THE END

THE VOYAGER

(Continued from previous page)

Just then the bell rang, and everyone went back to the classroom.

Scarcely had the children got seated when Miss Goldie, as if she were handing them the earth and most of the planets, said, "Today we are going to Rome." She said it although at that moment there were any number of folders and books on her desk bearing the label "Alaska." "Open your books to 212," she said, clearing her desk of the piles of material there. "By the time you have finished reading, I'll have some material about Rome on the table. Remember — extra points for all outside material you bring in."

The next day the table well-nigh collapsed with its load of things Roman. The room began to be filled with shaky handiwork—replicas of the Colosseum, and other Roman buildings. There were dolls in togas, sitting in the Senate. Through all this construction and study, Jack Benetti, even more than Miss Goldie, was technical advisor and director. He gave his information with simple dignity and great assurance.

"That's the way it really is," he would say. And then he would turn to Miss Goldie to ask politely, "Isn't it?"

"Indeed it is," she would assure him.

The day after Jack had been chosen first in baseball (where it was discovered he could run faster than any of the other boys) Miss Goldie rolled down the big wall map.

"Today we are going to Italy," she said. And then she added casually, "Rome is in Italy, you know."

So they "went to" Italy. Italian names were looming large in newspaper headlines at this time. But now the children could read them without holding Jack personally responsible for what was happening. They even concluded, quietly egged on by Miss Goldie, that it was rather a proud thing to be Italian and it was too bad Mussolini was exploiting them.

The case of Jack Benetti might have been an accident. Only it happened much the same way with a tough little red-head the boys began to call "Shanty Irish" before he had more than set foot on the playground, and with the only Jewish lad in town. I think she could have done the same thing for a Hottentot, or a South African, or a Burmese. For she knew the world, had her fingers on its pulsing currents, slipped easily into talk of its people. And we of Tyson, scarcely conscious of what we did, followed her through ever widening horizons.

Perhaps there was not anyone who

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HOW TO SAY YOUR Prayers

By NORMAN VINCENT PEALE

NEARLY everybody today is praying. I presume it is safe to say that scarcely ever in our history, and surely not in our lifetime, has there been such a unanimous turning of people's minds to God. Yet, there seems to be a lack of skill in prayer. The art apparently has eluded many people. They want to pray, they believe in it, but they do not know how to do it. And to know how is important, for prayer follows laws.

I like to think of prayer as a science. Prayer is not a vague sort of thing that is merely mixed up with theology, philosophy, metaphysics, and so on. Prayer is plain, simple, factual, and responding to laws just as any science responds to laws. If one will learn these laws and practice them, he will inevitably get a definite, concrete result.

Our fathers, or at least our grandfathers, knew the art of prayer. They were not gifted in psychology; it was not necessary that they should be. But they had been men of prayer for so long that they had learned these simple rules. Our generation seems to have lost this art to a great extent.

How can we recover it? An incident in the New Testament suggests the method. One day Jesus was with His disciples and He was in prayer. They were watching Him. They saw His face light up. They listened to His words as He prayed. The melody of His voice calmed their fears. The deep tone of His faith warmed their hearts. As they listened they began to understand how He could meet every difficulty; why He never grew nervous, how He always exercised a masterful self-control.

And so we read, "And as He was praying in a certain place, when He had finished, one of His disciples said, 'Lord teach us how to pray.' You can almost see the eagerness in the face of this man. He knew that here was an art or science, and he wanted to learn the simple rules of it. 'Lord, teach us how to pray.'



People ask: "How shall I say my prayers? What are the rules? What is the simple procedure?" The best answer is found in the way Jesus practiced prayer. You can read it for yourself in the Gospels. It is clearly given. If you want this power of prayer which Alexis Carrel says "is the greatest energizing force in the world," study the New Testament to find how Jesus did it, and then apply it to yourself.

You will discover that the first rule is this: make it simple; make it natural. It is not necessary to use stereotyped phrases and words. Talk to God as to your friend. Our prayers are cluttered up with "Thee's" and "Thou's." I believe that Divinity should be approached with dignity and humility. But one wonders why we use "Thee" and "Thou," especially in personal prayer. I can imagine God saying, "My son, just talk to me in plain English. I understand."

One of the most unusual persons I have known was my grandmother. She lived in a little town in the central West, in one of those old-fashioned houses. I am fortunate to have known a house like that. There was a romance about the old-fashioned house. She had no heating plant; just a wood-burning stove, and one side of you was warm, and the other side freezing. Never in her lifetime did she have any modern refrigeration. Her butter and her eggs were put in a crock outside the door. She was a simple, old-fashioned woman. I can see her yet. My brother and I used to spend our summers with her.

JREMEMBER many things about my grandmother, particularly our evenings with her. After supper she would sit down by a lamp, a kerosene lamp. I used to watch it—how it would smoke the sides as it gave off that curious odor. She had glasses with concave lenses which sat rather down on her nose, as she read to us.

' Then she would take us upstairs to bed. There was a great high poster



THE AUTHOR is the dynamic and very popular minister of New York's famed Marble Collegiate Church. He succeeded Dr. Daniel A. Poling to this post in 1932. Dr. Peale is an executive in numerous church and lay groups, the editor of *Guideposts* and an outstanding lecturer and writer. His books have been widely acclaimed. You will remember "The Art of Living," "Faith is the Answer," and "A Guide to Confident Living." This latter, after many months on best-seller lists, is still there, selling right along with Dr. Peale's latest book, "The Art of Real Happiness." (Prentice-Hall, N. Y.)

bed laid with old handmade quilts. There was a featherbed mattress, too, and we would sink down in it so far that only our ears protruded. She would put the lamp on a stand and kneel down by our bed. My brother and I always slept together in this bed. There on her knees she would talk to the Lord, and she spoke to Him as one she knew.

She would say, "Lord, I hate to put these two little fellows away off up here in this bedroom, because when I take this light away, it is going to be very dark, and they are little. They may be scared, but they do not need to be because You are here, and You are going to watch over them all the night long. You are going to watch over them all their life long, if they are good boys. Now Lord, I ask You to look down upon the pillows of these little fellows all through the night, and when it is time for them to get up again bring the daylight into here."

Then she would take the lamp and
(Continued on next page)



Will Your Children Know HAPPY MARRIAGE?

By FRANK HOWARD RICHARDSON

TOM and Betty Talmadge had brought their two youngsters to my office for their periodical check-over. When we had finished this, I escorted their children to the playroom to wait their parents, who had lingered behind. As soon as I had closed the door, Tom broke out impulsively:

"What do you think of the divorce of the Radcliffes?"

"I don't know. What do you think about it, Tom?" I countered.

"I'll tell you exactly what I think of it. If ever a so-called Christian mother broke up an ideal marriage, old lady Radcliffe did, with her interference. Why can't parents let their grown-up children manage their own marriages? I can tell you one thing—*our* children will never be able to blame us if their romances don't turn out right! We intend to have absolutely nothing to do with that part of their lives."

"Did it ever occur to you, Tom," I queried seriously, "that if you really stick to that resolution, your sins of omission may be about as tragic as Mother Radcliffe's sins of commission?"

"Well, what are we supposed to do? Pick out a wife for Billy and a husband for little Carol while they are tiny children, as French parents did in the good old days?"

"I should hardly advocate that," I laughed. "But there certainly are some

practical things you can do—two, in fact, that you have already done—toward safeguarding their marriage. You've given them an excellent heredity, and you're protecting them against avoidable illness and ill health by sensible care."

"I hadn't thought of it in just that way," mused Betty. "What else could we be doing as early as this?"

"Something that you've been doing ever since they were born—perhaps the most important single service you could possibly render them. You have been living out before them daily the example of a manly man and womanly woman, deeply in love with each other, creating a real marriage and a Christian home on which they can model their own in the years to come. But remember the other side of the picture, both of you. Every time either one has been hasty or unreasonable or peevish or unfair with the other, an equally powerful example has been set up that will jeopardize the success you covet for them."

TOM nodded earnestly.

"A rather sobering thought in this connection," I went on, "is the fact that many psychologists believe that the child gets his earliest conception of the qualities and characteristics of God from the patterns set by his parents. For example, he bases his ideas of a

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HOW TO SAY YOUR PRAYERS

(Continued from previous page)

I could see the glow upon the wall as she passed out of the room. I could hear her soft footfalls, as she went down the steps.

On stormy nights, especially when the wind would howl around the little house, my brother and I would huddle together in that big bed. I used to look up in the darkness and see a great kindly face up there, looking down on my pillow. I always thought that there was something beautiful about that "... look down upon the pillows of these little fellows."

My grandmother was one of the greatest spiritual personalities I ever knew. She gave us truth by precept and example. "Remember that God is not some great Oriental potentate sitting upon a throne who makes you bow and scrape before you approach Him in great awe." She said, "He is your friend, right by your side. Just talk to Him in simple, unadorned, plain language, telling Him what is on your heart—and He will listen to you."

That was the method Jesus used. He used the simplest little parables out of common everyday life to illustrate his point.

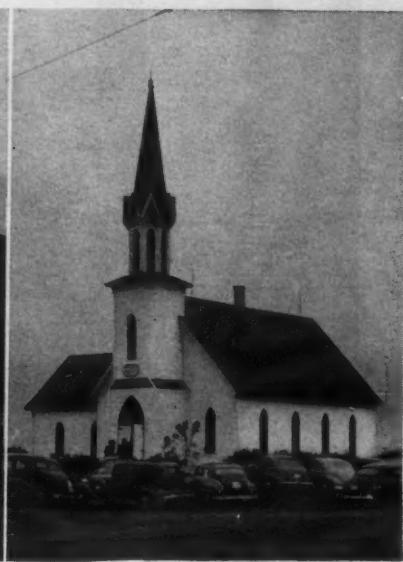
How say your prayers? First of all, make them simple. If you are sitting at your desk tomorrow, and you do not know what to do, do not call your partner, because he may not know either; but call in a greater Partner. Just say, "Lord, I am stuck with this business problem and You know more about this business than I do; tell me what to do, Lord." And if tomorrow you cannot handle your child, you mothers; if your child evidences the idea that he seems to have a greater knowledge than his parents, and you do not seem to impress the child with the truth that you want to give to him, just say: "Lord, You know more about children than I. Help me, won't You, with this child of mine?" Simple, isn't it? But it works.

The second rule is akin to the first. Jesus always was relaxed and peaceful in His prayers. There was no tension in Him. I have a feeling that many of our prayers are defeated because we are so panicky. We get frantic so easily. You know what happens to your mind when you become frantic: the mind is not clear, it will not flow, it is not coordinated. It does not have the subtleness necessary for meeting a problem when it becomes frantic. A heavy blow comes to you, some great sorrow, some tremendous anxiety, and you begin in desperate panic to cry out: "O God, please God, help me. God help me." It is the natural

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Farmer Ebers AND HIS COUNTRY CHOIR



PHOTOS BY RICHARD W. HUFNAGLE

The inspiring story of a Nebraska farmer who loves to sing and who has imparted that love to the whole countryside, touching the lives of rural folks with beauty

By DORON K. ANTRIM

"**I**T ALL depends on how you sing that passage, 'Be kind to one another. Love one another,'" said Albert Ebers, a tall, sun-tanned Nebraska farmer to his choir. "Those are wonderful words, folks, the supreme hope of a better world, of peace, of brotherhood. Let them light up inside you. Feel love in your heart. Then sing those words and you kindle a flame in people. Now let's try this again."

Farmer Ebers was rehearsing the Salem Methodist Choir, called by experts "the best rural church choir in America." It has been featured frequently on such radio network programs as CBS' "Church of the Air" and has sung all over Nebraska, raising the standard of music in the country church. Last summer it sang nightly for 8000 people at the University Coliseum in Lincoln, for the National Methodist Rural Life Conference. Here Ebers also directed a combined choir of 200 voices made up of country church choirs from other sections of the state which he visited and rehearsed before the big event.

This famed country choir is remarkable in other ways. Seventy-five percent of the folks making it up can't read music. There are no trained voices; the leader has no formal education in music.

Moreover, this choir of thirty is more than a third of the church membership of 97; average attendance, 92. It packs

this cross-roads church to the doors every time it sings. People come for miles around to hear and to join in the singing. They catch the contagion of the choir. The rafters ring with the rousing old hymns.

To the members of this scattered parish, thanks to Albert Ebers, singing has not only become a vital part of worship, but of life. It has knit them together, touched their lives with beauty. It has helped them face with fortitude the rigors of their prairie country; cold winters, hot, dry summers, protracted droughts. It has aided them slay the dragons of doubt, fear, discouragement.

IT particularly sustained them during the severe drought of the thirties. Year after year, the crops dried up. Dust storms darkened the sky. It was a time to try men's souls. The fourth year of drought, 1937, was the worst. Corn was barely a foot high, oats ten cents a bushel, eggs a dime a dozen. A farmer would look over his parched fields in the morning. Then he'd raise his eyes to a cloudless sky, a relentless sun, "How long?" he'd mutter.

He couldn't help complaining. There was no song in his throat because there was no song in his soul. How could there be?

In those days, Albert Ebers' (*Continued on next page*)



50 YEARS a Sunday School Teacher

By O. A. LOOK

MRS. T. G. J. PEASE was a demure but carefree young lady, that Sunday morning. Daintily she caught up her skirt out of the way of her button shoes, while with her free hand she secured the wide-spreading hat surmounting her high-piled and tightly-pinned hair, and hurried up the steps into the First Baptist Church of Anoka, Minnesota. A busy Sunday-school superintendent who was not the first nor the last to wonder where his next teacher was coming from, spied her and began to breathe more easily. The young lady didn't know it, but she was shortly going to get a job.

That was a brisk September morning of 1899. Today, not quite so young but ever so much more faithful and wise, Mrs. Pease still has that job—one of the very, very few Sunday-school veterans who have rounded out a half century of teaching the same class. She began

with a handful and promptly set a membership goal of 100. At one time there were 90 in the class, and the enrollment even today holds to around 75. But how many hundreds of pupils Mrs. Pease has taught through the years, how many thousands of lives she has touched, is known only to the Great Teacher she has served so well.

Long-time members and daughters and granddaughters of former members have tried to analyze the continuing success of their teacher. They think that three points pretty well cover things. First, Mrs. Pease has always used the Bible as her textbook; second, she devotes much time to lesson preparation; and third, nothing has kept her away from her class on Sunday mornings. You see, she has always thought of her Sunday-school class as her most important task in life. Indeed, it could very well be that it is. THE END

FARMER EBERS

(Continued from previous page)

choir was both small and spiritless. To do something about holding his little group together and bucking up the people, Ebers called a meeting. "Let's have a Harvest Festival this year," he said. "We'll bring the best of the harvest and display it on the altar. I'll rehearse the choir in songs of thanksgiving and we'll all sing praises for our blessings."

"What blessings?" demanded one farmer. "Hain't a cornstalk a foot high anywhere hereabouts. Hain't no potatoes, no wheat, nothin'."

"Let's see if we can't find something to bring," said Ebers. The date was set for the second Sunday in October. The choir began rehearsals.

Just the idea of preparing for a Harvest Festival heartened the people. Looking up from his fields, Carl Ebers, Albert's father, saw the church spire. Over the years, whenever he was feeling blue, he'd glance up from his work at that same church spire. It reassured him, started him singing a hymn and he felt better.

This morning as he lifted his eyes to the familiar spire, it struck him that the church was looking run down of late. It needed paint, needed it badly. Not a fit place, he thought, to have a Harvest Festival. He had recently come into a small legacy of \$75. He'd buy the paint if others would put it on.

The work was hardly begun when Carl was taken to the hospital with a heart attack. Like a sturdy oak, he had stood among them for so long that no one seemed to realize he was getting on in years. From his hospital bed, he carried on the campaign for painting the church, got reports from Albert on how the work was progressing, jacked up the men's spirits when the work sagged. The time for the Festival was drawing near and he wanted to see the job completed.

Shortly before the final week, word was brought to him that the last brush strokes had been made. The church stood out boldly in its gleaming mantle of white. "Now," said Carl, "I can die in peace." And he did, that very day.

People from far and wide began filling the spotless white church for the first Harvest Festival. Soon there wasn't a vacant seat. They gasped as they caught sight of the altar. Down by the river bank someone had found long corn stalks. There were yellow pumpkins, potatoes and other produce. "Land sakes!" exclaimed Aunt Carrie, "who'da thought there was so much to bring!" The others felt the same way.

The doxology that day had a new
(Continued on page 62)

THE CHILDREN'S PAGE

Edited by
E. GAYLE
FITZSIMMONS

The Music Maker Who Couldn't Hear

CAN YOU imagine trying to sing and not being able to hear the tune you were singing? Or imagine trying to play a piece on the piano and not being able to hear the lovely sounds?

Well, Ludwig van Beethoven did. He made up some of the most beautiful music we have today. Yet for almost half of his life, Ludwig couldn't hear a single note of the wonderful music he wrote.

When Ludwig was only four years old, his father began to teach him to play the piano. Ludwig was so small he couldn't reach the keys. His father had to put a footstool up to the piano for Ludwig to stand on.

Ludwig played the piano all day long. He had to practice and practice. It was hard work. But because he kept at it day after day, he began to play better and better. He even began to write his own pieces to play.

When Ludwig was 12 years old, the Prince of Cologne heard him play one of his piano pieces. He liked Ludwig's playing so much that he asked him to play in the Court orchestra at Vienna. This was a very high honor, especially for a 12-year-old boy.

While Ludwig was still a very



young man, he began to lose his hearing. The beautiful sounds of the symphonies he wrote faded, first into a dull hum, then to no sound at all.

But being deaf did not stop Ludwig from becoming one of the greatest composers we have ever known. You see, Ludwig didn't *hear* music. His music came from inside him. He saw and felt everything in terms of music. So he continued for many years to tell beautiful stories in music.

Someone said Beethoven's music seems to start from the earth and move up and toward the heavens. So it does. The next time you hear some of his music, see if you don't think so too. For Ludwig loved all people, and he expressed this very important feeling in music that will keep on living for years and years.

What Do YOU Think?

"WHAT Do YOU Think?" is going to be your very own corner of this page. It's all yours, but that means you will have to write what runs here.

Maybe you would like to write a short poem. Or maybe something very unusual has happened to you that other boys and girls would like to hear about. So you might write about that. Or maybe your Sunday-school class has an interesting project like making toys for crippled children.

We will use as many letters, poems, and stories as we have space for in this corner. Of course, it will help if you keep your story short. But do send it in right away!



DO you have a favorite prayer or grace that you like better than all the others? If you do, and you would like to share it with others, send it to us. We will try to print it for other children to learn. Here's one we like:

Father, we thank Thee for the night
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the world so fair.
Help us to do the things we should,
To be to others kind and good,
In all we do, in all we say,
To grow more loving every day.

You'll Like the DIXON Family—Especially Peggy and Dick

DICK is 10 years old. Peggy, his sister, is 8 years old. They are very much like you.

They live in a house which is very much like the one you live in. They like to play and have fun just as you do.

Peggy and Dick always want to do all the things they should. But sometimes they forget, just as you forget sometimes.

When they forget *too many times*, it makes their father and mother very, very unhappy. Father Dixon tears at his hair. Mother Dixon moans and groans. In fact, Father and Mother Dixon act just like your father and mother when you do something wrong. You know how *that* is, don't you?

We know you like puzzles. So each month Peggy and Dick are going to appear in a puzzle drawing on this page. The puzzle is—can you find all the things that Peggy and Dick are doing wrong in the drawing?

On another page, Peggy and Dick will tell you what was wrong and what

Find the 10 things Peggy and Dick are doing WRONG!



Answers on page 68.

Christian Youth Ranch



"The best part of it all was the 'round-up,'" say the campers. The crowd sits on the library floor and sings the old hymns with abandon. Here Orien Johnson leads them. Below: Ray Newby saddles Cookie for an afternoon ride up the pine-scented trails leading along the slopes of Cheyenne Mt.

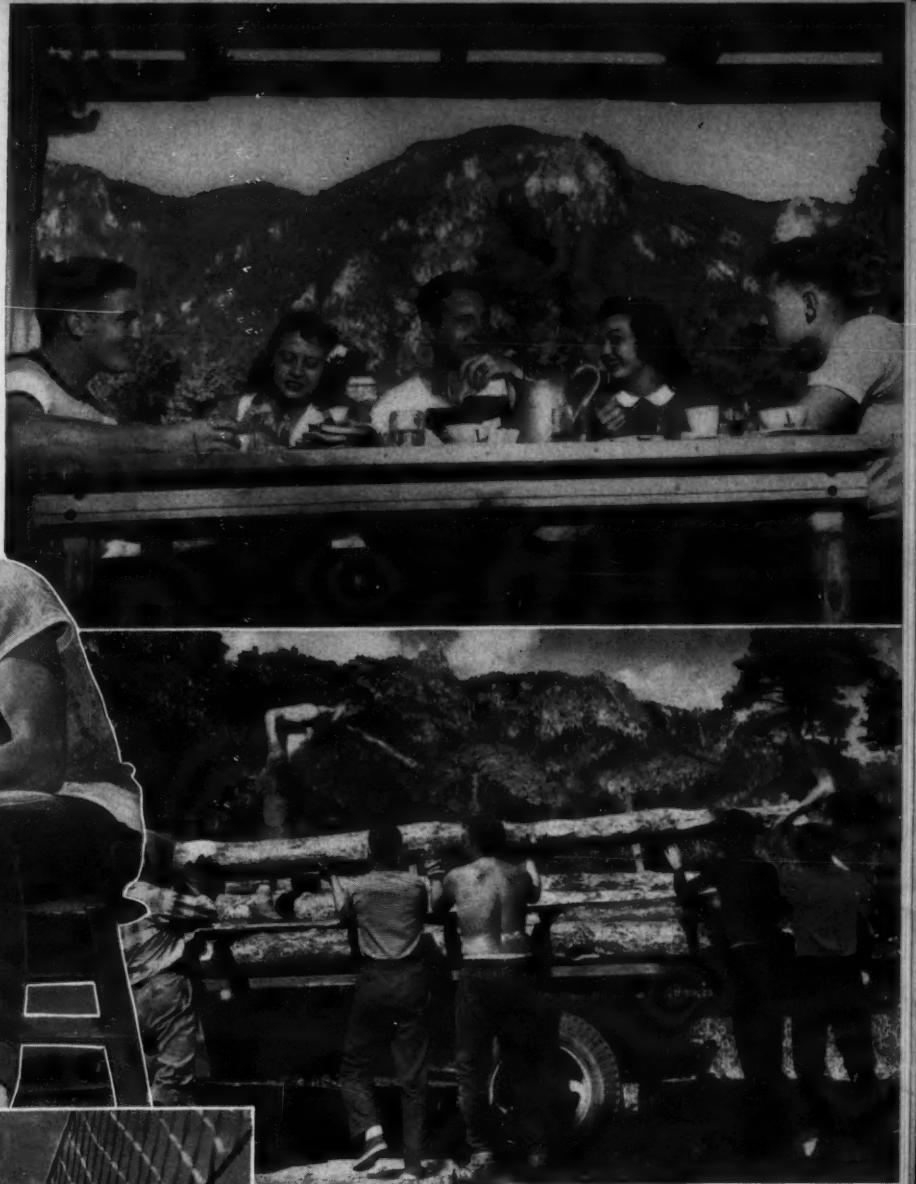


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HIS summer, grim and eroded old Cheyenne Mountain will throw back the echo of some thousand-odd of the happiest young voices in Colorado. The squeals of openhearted joy and the mighty harmony of a hundred teensters rolling out the grand hymns of the church, will be coming from Star Ranch, a deluxe Rocky Mountain resort turned over to a Christian youth movement that mixes dude ranching and evangelism. The high-school youngsters who pour in from all over the country are important people back home—class and student body presidents, honor students, letter men. When they come, seven out of ten are not Christians. At the end of their stay of a week or two, the proportion is exactly reversed. Star Ranch is a revival tent with the sky for a roof and towering peaks for walls—Billy Sunday on horseback!

The co-ed resort near Colorado Springs is a brain-child of the Young Life Campaign, ten-year-old mission slanted to high-school youngsters. Trained Young Life leaders don't wait for religiously disinterested teensters to come to their rallies; they go where youth is—the corner drugstore, football scrimmage, school games. They get next to key students, most of whom have sneeringly drifted away from the church, and win their interest and confidence. A Young Life club is set up, meets weekly in a home and jampacks as many as a hundred young people into a living room, onto the stairs, into the kitchen. Personal salvation and Christian living are presented frankly and realistically—and the kids love it. They listen because the leader talks and thinks in their language. And under the sky at Star Ranch, hundreds come to Christ!

Right: Framed in the window of Chow House is Cheyenne Mt. Two staff workers are eating with campers; second from left is Mildred Sisco, center is Marty Walt. **Below:** Odum Sherman, of the work crew, on K.P. duty. At other times he is an assistant leader.



Above: Ranch Boss Ed Wichern (on truck, left) directs a work crew. Jim Rayburn, director and founder of Young Life Campaign, is at extreme left. **Left:** Volley ball is one of many sports at Star Ranch. **Below:** Campers who climb to the 9,300-foot summit of Cheyenne Mountain are eligible for the Alpine Club. A little friendly rough-housing is part of the initiation ceremony.



Editorially Speaking...

(Continued from page 16)

and from others representing every denomination and sect operating in the new State, I received the same testimony. As to holy places, I found them intact and protected in villages where every other building was a heap. I found the new government accepting responsibility for compensating the faiths for battle destruction of religious property. I found Arabs representing Arab constituencies in Israel's new Parliament, and I found Arab children happy, clean and alert in state-supported schools. I found Israel's labor movement granting even more than justice to Arab laborers who now receive wages that are fabulous when compared with wages in Arab lands. The personal status law, involving marriage and making no provision for civil marriage, carries over from Turkish and Moslem rule and needs revising —no doubt of that. Here there is a clash and time will be required, but in the end the law will be revised.

And now what of the freedom of worship in Moslem lands? What is the status of freedom of worship in Egypt, Syria, and Iran where millions of dollars in sacred money have been invested and where thousands of missionaries have gone to live, serve and die? Does freedom remain to preach Christ as Saviour and Lord? What is the present situation in our Christian colleges in the Middle East? Do they or may they teach as they were founded to teach? Also, are they compelled to open their curricula for instruction in the state religion? Are Mohammedans free to become Christians?

Surely these are questions to which our Foreign Mission bodies, and particularly the Foreign Missions Conference of North America, may be reasonably expected to have the answers. I am very sure that the missionary churches of our Protestant faith, contributing to the total missionary enterprise in the Middle East, want the answers.

As to internationalizing Jerusalem, outside of the Roman Catholic Church I did not find an Arab or Jew or any foreigner, in the government or out, from the highest to the lowest who raised a voice in support of the Geneva vote, nor did I find one person who believed that the Geneva action would or could be implemented. There were differences of opinion on the refugee problem, but not on internationalization.

Israel No Communist Breeding-Ground

Israel's present government is completely exonerated from even a suspicion of being now or ever becoming less than democratic and anti-Communist, but in conferences between a representative of the Vatican and a representative of Israel, Vatican spokesmen raised the question: "What of the future? What guarantee do we have that Israel will not become Communist?"

To that question the voice of Israel replied, "There are three Communists in our Parliament of 120 members. For 15 years Communism has steadily receded among us. But in Italy today, Communists make up 30 per cent of your parliament. We are at least as able to guarantee against Communism here as you are in position to guarantee against it there."

The alternative to internationalization is free access, free access to all holy places throughout the ancient land, free access guaranteed by Transjordan and by Israel with the supervision of a United Nations committee, free access to Moslem, Jew and Christian and all other sects and faiths. Such free access is all that any faith may reasonably ask, and indeed to ask more is to suggest a motive beyond the desire to visit, reverence and worship.

The supplying of heavy weapons, including jet planes, to Egypt by Great Britain, whatever the motive, is the cause of mounting anxiety not only in Israel but to all those who fear the "Second Round" and to every person who hopes and prays for a firm peace in the Middle East. Facing this rearmament program, the United States must not remain silent. Is it realistic for us to ship weapons to Europe for possible defense against Communism while our great ally continues to supply heavy weapons to a member of the Arab League? Can we justify a refusal in Washington to supply Israel with as much as Egypt particularly, but Transjordan and Syria too, secure from Whitehall? An American diplomat in the Middle East remarked to our group visiting Israel: "Britain says to Egypt you may have arms and you need not make peace. Britain says to Israel you cannot have arms unless you make peace!" The fact that the American in Jerusalem who is most vocal in his Arab partisanship admitted to our American group that if the "Second Round" ever starts, the Jew will sweep on to the Jordan, everywhere, does not mitigate the threat nor excuse a failure to be just.

How Can Protestants Be Anti-Israel?

For CHRISTIAN HERALD this is the conclusion of the whole matter: with justice for all, Arab and Jew alike, and accepting a special responsibility for Arab refugees, Protestant Christianity belongs among the positive friends of the new State of Israel. Any Protestant leader who is anti-Israel now compromises his own faith, encourages anti-Semitism at home and inspires the most ruthless of reactionary Arab leaders, including the unspeakable Mufti, to set roadblocks in the way of security and peace for the Middle East.

I am a pre-natal Zionist. I got it from my mother's womb and breast. She read and believed the prophets, and who can disbelieve them now? But today faith in the new Israel must be an achievement as well as an inheritance. The return of the Jew to his ancient homeland is the most sublime vindication of God's purpose in man that human history has recorded in two thousand years. What the return has already demonstrated, both in physical and cultural achievements and in the revival of an ancient religion, is already the miracle of our time.

If this miracle is not interrupted by action of the Arab League supported by the inaction or connivance of great nations, within a decade Israel will become industrially, economically and spiritually the Switzerland of the Middle East—with something added.


EDITOR OF CHRISTIAN HERALD

Dear Mom:
 I imagine, a whole
 bed to myself.
 Love and kisses
 Betty
 xxxx



THE LITTLE GIRL who was much too frail for her nine years sat on Mont Lawn's green grass and scrawled an excited letter. For as long as she could remember, she had slept with her three sisters—four of them in one bed in a tiny room. On sweltering summer nights when the crowded big-city tenement was unbearably hot, they took pillows out onto the fire escape. There they tossed on the hot grating. It was not easy to go to sleep—stifling odors rose up from the narrow open court where neighbors had for years pitched their garbage. And the little girl looked wide-eyed into the heavy, humid night and wondered if the rats that rustled boldly down below could work their way up the steep iron steps.

Such are the "homes" from which our Mont Lawn children come each summer, out of New York's slums where as many as 3200 people live in one city block, to the broad hillside acres of a children's paradise. So desperately impoverished are they in spirit as well as in things, that what seems commonplace to most of us, is to them so startling they must share the news.

Sheets on the beds, when many of them have never seen sheets—flowers that are not in shop windows—springy inviting lawns instead of small, hard-packed city lots—broad vistas of blue sky unpierced by tall buildings that shut out fluffy clouds and sparkling stars—wholesome meals in a dining hall appropriately named "Fort Plenty" where everyone actually sits down to eat—rugged hills waiting to be climbed—a sweeping river edged with trees instead of concrete—and most of all, friends—and affection.

A two-weeks' stay at Mont Lawn changes the outlook and whole life of these children. They must go back to the slums, true, but because of you they go with strengthened bodies and refreshed souls. You have opened a door for them that no one can ever close. They have seen a better way of life and it becomes an unforgettable shining dream.

JUNE 1950

The fun, the leadership of consecrated counselors, the quiet talks in chapel, the high clear voices singing together of the love of Jesus—these are the spirit of Mont Lawn and the spirit of God.

Will you make life meaningful for a child this summer? Will you let a small boy, a little girl, learn what it means to sleep peacefully without fear of a drunken father or mother? Will you give the gift of fresh air—deep, hungry breaths of it—and of sky and grass and God?

Please let us hear from YOU—today. We want to tell the children, "MONT LAWN IS WAITING FOR YOU!"
 ★ ★ ★ ★

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ANY AMOUNT WILL HELP SOME BOY OR GIRL.**
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Christian Herald Children's Home
 Business Office, 27 East 39th Street
 New York 16, New York

More children than ever must get to Mont Lawn this summer! Here is my share, \$, and my prayer.

NAME

ADDRESS

Daily Meditations

by Walter L. Moore

Thursday, June 1

READ LUKE 11:35

A SCULPTOR had in his studio a replica of a famous cathedral. Although it was remarkably perfect in every detail, no one noticed it, and it gathered dust in a corner. One day an assistant placed a light inside to examine the windows, and went away leaving the light on. Then every visitor who came in stopped breathless at the beauty of the cathedral. The only change was that a light had been turned on.

O Thou who art the Light of the world, fill our hearts and give radiance to our drab lives. Amen.

Friday, June 2

READ JOB 22:12

The winds are fickle, but the stars are true. —AUTHOR UNKNOWN

MARINERS and wilderness wanderers have a peculiar affection for the stars. Wherever they wander, the same friendly stars look down upon them. Whatever their surroundings, they plot their courses with certainty by the stars. A man who was lost and confused wandered into a pastor's study. Later he described the interview: "When I went into that man's study every star had fallen from my sky. When I left I realized that he had put them back one by one."

O Thou bright and morning star, teach us to chart our lives by Thine unfailing guidance. Amen.

Saturday, June 3

READ HABAKKUK 3:18

WHY does God let wicked people prosper while good people suffer? Are the saints doomed to endure a miserable existence? If so, the trouble is with themselves. Habakkuk was disturbed by the problem, but he concluded that although stark famine should come, "Yet will I rejoice in the Lord, I will joy in the God of my salvation." Robert Louis Stevenson tells of finding everywhere in his garden the herb of resignation, and telling the gardener: "Out with it, man; out with it! Replace it with the herb of joy, but see it is the flowering sort."

Teach us, O God, that the difference between happiness and unhappiness is largely within us. Give us a joy that is independent of circumstances. Amen.

Sunday, June 4

READ MARK 2:27

Keep your Sundays for the great things of the soul. —CHURCH BULLETIN

JESUS simply reported a historical truth when He said: "The Sabbath was made for man." Man is so made that he needs it. The ancient Jews loved it and considered it a blessing. A modern Jewish scholar says: "The Sabbath is celebrated by the very people who did observe it, in hundreds of hymns, which would fill volumes, as a day of rest and joy, of pleasure and delight, a day in which a man enjoys some presentiment of the pure bliss and happiness which are stored up for the righteous in the world to come."

Lord of the Sabbath, enable us to understand our need of this blessed day and to use it in the most profitable way. Amen.

Monday, June 5

READ PSALMS 19:10

A FATHER gave his son a New Testament at the beginning of his senior year in high school with the request that he read it through before graduation. He told him, "I am planning to give you the convertible you have wanted as a graduation present." When the time came the son confessed that he had not read the Testament. The father took it and slit some uncut pages at the back. A check for \$2,000 fell out. "Son," he said, "God places many rewards between the uncut pages of life. Obedience to Him is the only way to find them."

Save us, O God, from sacrificing life's greatest rewards through careless or hurried neglect of duty. Amen.

Tuesday, June 6

READ EPHESIANS 5:25-27

Love so amazing, so divine, demands my soul, my life, my all. —ISAAC WATTS
THE CHURCH is a fellowship under a cross. The fact that Christ loved it and gave Himself for it makes it un-

speakably precious to us. At the funeral of a soldier brought back from overseas, a veteran of many campaigns and boyhood friend of the deceased stood by. Just before the benediction the young veteran took the flag from the casket and folded it in the prescribed manner. Turning to the mother, he said: "I present to you this flag of our country. You have loved it before, but you will love it now more than ever, because it has been consecrated by the blood of your own son."

Enable us, O Lord, to see in Thy Church that which made Thee love it and give Thyself for it. May we through it give ourselves to Thee and our brothers. Amen.

Wednesday, June 7

READ JOB 2:9

Thou art my life; if Thou but turn away, my life's a thousand deaths.

—FRANCIS QUARLES

SOMETHING MORE than material things is needed for man to live by. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." When Job's wife, in her despair, advised Job to curse God and die, she described what would happen if one did curse God. To put God out of one's existence is to put life out. "In Him was life; and the life was the light of men."

Rather than to curse and reject Thee, O God, we would open to Thee all the chambers of our being, that we may have life abundantly. Amen.

Thursday, June 8

READ MATTHEW 4:4

A SPIDER spun a beautiful, symmetrical web, whose central support was one strong filament attached to the ceiling overhead. When the baby spiders hatched, they played happily over the web until one of them spied the thread which ran straight up. He clipped it, and the web collapsed. Dr. Walter Cavert, who tells this story, says: "Our civilization needs the thread of reverence which connects us with the higher values of life. Without it, our lives and our society are in danger of moral collapse."

Father in heaven, Who art the support of our lives, forbid that we should neglect or abandon those things that bind us to Thee. Amen.

Friday, June 9

READ GALATIANS 1:17

In all matters, before beginning, a diligent preparation should be made.

—CICERO

APPARENTLY Paul spent three years in spiritual and mental preparation for his life work. Jesus used most of a like period in training the Twelve. Time spent in preparing ourselves to be at our best spiritually and intellectually is well spent. A farmer observed that his son was working with a dull scythe, and asked the reason. "There was so much work to do that I didn't want to waste the time," the son answered. "My son," said the father, "no time is ever lost sharpening dull tools."

Master, we would spend a little time with Thee that all our faculties may be at their best for today's tasks.

Saturday, June 10

READ ZEPHANIAH 1:12

THE MISTAKE most often made in thinking about God is to try to shut Him in some distant heaven, while practical people run the world. Zephaniah describes: "The men that are settled on their lees; that say in their heart, The Lord will not do good, neither will He do evil." In the misquotation of the schoolboy: "God's in His heaven, all's riot with the world." On the contrary, the great fact about God in the Bible is that He is known through His acts. He is not a Face posing for a portrait, but a Hand working out His purposes in men's lives.

Our lives are in Thy hands, O God, and we trust Thee. Work out Thy purposes in and through us, for Jesus' sake. Amen.

Sunday, June 11

READ ISAIAH 40:31

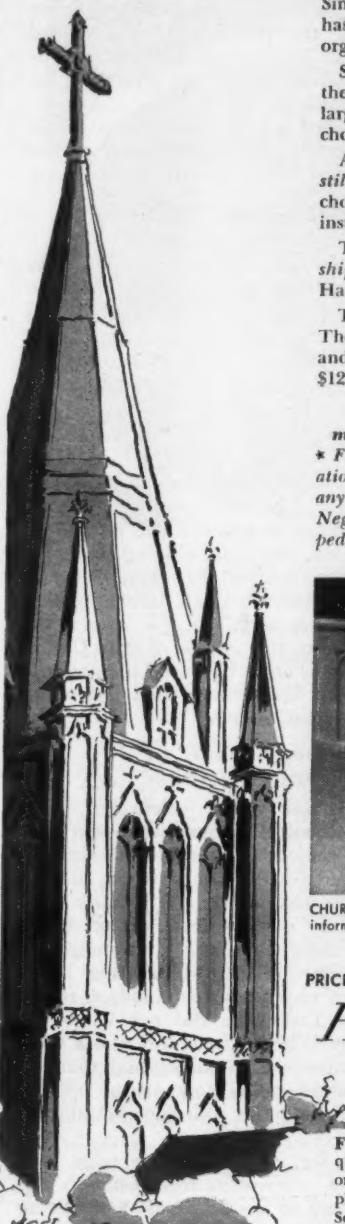
When I am sore beset I seek some quiet place.

—ANTOINETTE GOETSCHIUS

TIME spent by airplanes on the ground is important. Service men and mechanics refuel, check machinery and equipment, and make needed adjustments. It is these pauses that prepare the plane for flight. It is dangerous for them to be too infrequent or too hurried. We, too, need frequently to bring our craft to rest in periods of devotion. Too many lives crack up because spiritual refueling and tuning up have been neglected.

We wait silently before Thee, O God, that Thou mayest prepare our souls for the day's assignments. Amen.
(Continued on next page)

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Monday, June 12

READ ACTS 9:17

TURGENEV, the Russian novelist, told of his embarrassment when he met a poor beggar, and found that he had nothing in his pockets. He said: "Embarrassed and confused, I seized his dirty hand and pressed it: 'Don't be vexed with me, brother. I have nothing with me, brother.' The beggar raised his bloodshot eyes to mine, his blue lips smiled, and he returned the pressure of the chilled fingers. 'Never mind, brother,' he stammered. 'Thank you for this. This, too, was a gift, brother.'

O, Christ, who art our Elder Brother, make brotherhood toward all our fellows a reality in our hearts. Amen.

Tuesday, June 13

READ ACTS 10:28

What for class or what for clan? It is the man, it is the man. —ROBERT LOVEMAN

A CHILD asked the meaning of the phrase "human beings." "It means all of us," was the answer. "Father, mother, brother, sister, our neighbors, everybody we know is a human being." "But," said the child, "all the people we do not know—are they human beings, too?" General Romulo, president of the UN general assembly, has said, "The basis of international peace and understanding can be found when we learn to respect the dignity of the human soul, no matter what its race or creed or color."

Prosper the efforts of the United Nations, Father God, and increase the spirit of brotherhood that will unite the nations. Amen.

Wednesday, June 14

READ PHILIPPIANS 1:18

PAUL rose above jealousy of those who though unfriendly toward him were zealous in preaching Christ. He rejoiced for their good works. Robert E. Lee was bitterly and unfairly criticized by a subordinate named Whiting. Later the general recommended the young officer to Jefferson Davis for an important command. A friend asked Lee if he did not know the things Whiting had said about him. He answered, "I understand that the president wanted to know my opinion of Whiting, not Whiting's opinion of me."

Master, who dost know what is in a man, cleanse us from jealousy and help us to be fair and generous in our judgments of others. Amen.

Thursday, June 15

READ LUKE 10:30

WITH JESUS, neighborliness is never a theoretical or general matter, but it is always "a certain man." It is pleasant to praise charity and contribute to good causes, but not to get down on one's knees by a naked, bleeding,

groaning stranger and swab out his wounds. It is easier to send missionaries to Africa than to establish brotherhood with our Negro neighbors. Jesus would not let neighborliness include only the man next door.

Father, help us to love as ourselves not only our idealized neighbors in general, but also the flesh and blood individuals around us. Amen.

Friday, June 16

READ LUKE 15:10

The great hope of society is individual character. —CHANNING

THE PLAN of Jesus for achieving a brave new world was by creating brave new individuals, one by one. A newspaper reports that on the fourth anniversary of the birth of the United Nations last October 24, a letter came to Trygve Lie from children in a Brooklyn elementary school. It read: "Dear UN: We are helping you by being clean, kind and smart. We are seven years old." The reporter adds: "Every one around the UN liked that help. It was as promising as it was significant."

With Thy help, O Father, we will try today to make the world a better place by being better people. Amen.

Saturday, June 17

READ MALACHI 2:10

CZECHOSLOVAKIA suffered severe blows at the hands of the Germans in 1938 and 1939. Yet German children attended Sunday school at the Czechoslovak Baptist Church in New York City and were always welcomed. One Sunday two German mothers came to the evening service. The sermons were ordinarily in Czech but without a dissenting vote the congregation voted to ask the pastor to preach in English so that the visitors might understand. Soon afterward one of them brought her baby to be dedicated in the church.

Father of us all, strengthen the bonds of love among Thy people everywhere, and bring in the reign of peace. Amen.

Sunday, June 18

READ ACTS 3:1

ROGER BABSON has written concerning church attendance: "To get good from it, one must make it a habit. It is the systematic daily walks that do us good, not the occasional walk. Churchgoing is like advertising, in one way; we must keep constantly and incessantly at it to make it pay. Then we can be guaranteed good dividends."

Eternal God, Who art attentive to the prayers of men from every place, teach us how and where we may worship Thee best. Amen.

Monday, June 19

READ II CORINTHIANS 6:17

A HIGHWAY in a Southern state was built to have three narrow traffic lanes.

Immediately it was the scene of an incredible number of accidents. It was changed to a two-lane highway with clearly marked safety zones in the center and on each side. Drivers knew they were in danger when they crossed the lines. The accidents almost completely ceased. A wise Christian will allow a safe margin between his way of life and that which is obviously evil. We are told: "Be ye separate, saith the Lord." We are not to see how close we can come to danger, but how far we can stay from it.

Holy and wise God, who hast called us to be different, save us from being sanctimonious outwardly, and make us saintly within. Amen.

Tuesday, June 20

READ MATTHEW 25:42

WELL-FED PEOPLE tend to forget that others are hungry. It is reliably stated that of the 2,300,000,000 human beings on earth, 1,500,000,000 are undernourished, and that there are about 25,000,000 unnecessary or premature deaths each year because of lack of food and sanitation. A tourist visited a city in which people were dying daily of starvation, and said later: "I didn't notice anybody suffering from hunger."

O Christ, who dost share the pangs of all who suffer, make us sensitive to their needs and ready to minister to them. Amen.

Wednesday, June 21

READ ACTS 10:45

PETER'S FRIENDS were shocked to see that Gentiles reacted to the preaching of the Gospel just as they had. J. Carter Swaim says that Dr. John McNeill was asked whether in his travels he had noticed any marked difference in the character or manners of his hearers. "No," was his answer, "the Zulus, to whom I spoke in South Africa, through an interpreter, smiled and cried at the same points that elicit similar expressions from those I have addressed on Fifth Avenue."

Great Maker of us all, cleanse us from the proud and false assumption that we are a distinct and superior race. Amen.

Thursday, June 22

READ II SAMUEL 1:23

KING SAUL was not a very admirable character in many ways, but concerning his relations with his son, David said: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided." It is important not only that we have strength and integrity of character, but that we be "lovely and pleasant" to live with.

Blessed Master, give us of Thy Spirit, that we may have Thy genuine and sincere interest in the happiness of others.

(Continued on next page)

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Friday, June 23

READ MATTHEW 6:17, 18

JESUS repeatedly warned of the disastrous results of parading one's piety. True religion within the heart transforms a life into a thing of beauty, but conscious effort to impress others with one's saintliness destroys the fragile plant of devotion to God. G. K. Chesterton once said that Thomas a Becket wore a hair shirt under his purple, so that the people might have the benefit of his purple, and he might have the benefit of penance.

God of truth, teach us to distinguish between a fearless stand for right and a pious pose of righteousness. Amen.

Saturday, June 24

READ JONAH 4:10, 11

GOD CHIDED Jonah for thinking more of a gourd vine than he did of a great city. He had a perverted sense of values. He wept over the loss of the plant, not because a gourd vine is such a priceless thing, but because he felt that it was his gourd vine. The city was not his. People only become precious to us when they become our people.

Forgive us, Father, that we have been more concerned for gourd vines than for souls. Help us to feel that all people are our people. Amen.

Sunday, June 25

READ PSALMS 145:18

A MOTTO on a church bulletin board proclaims: "You need the church; the church needs you." The church is both a source of help and an inspiration, a channel for service. Theodore Roosevelt said: "Church attendance and church work of some kind mean both the cultivation of the habit of feeling some responsibility for others and the sense of braced moral strength which prevents a relaxation of one's own fiber."

Our prayer today, good Father, is for ourselves and all our fellow worshipers, that we may find help for our needs and the means of helping others.

Monday, June 26

READ JOHN 2:25

You cannot teach a man anything; you can only help him to find it within himself.

—GALILEO

TO JESUS the only important thing about anyone was that which was within—his thoughts and attitudes. External religious acts were irrelevant, except as they revealed or changed inner attitudes. He was the Great Teacher because He knew what was in a man, and dealt with that. He continues to be our Teacher as He leads us into experiences through which we discover truth.

Master, we have become Thy disciples that Thou mayest make us to see the path of our duty and the Source of our strength. Amen.

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Tuesday, June 27

READ I TIMOTHY 4:16

TRAVELING to Tibet on a missionary tour, Sadhu Sundar Singh and his guide were caught in a blizzard. Then they heard the groans of a man who had slipped and fallen. The guide refused to help try to rescue the man, but Sadhu Sundar Singh made his way to him, warmed his freezing body with his own, and helped him back to the path. There they found the Tibetan who would not help, frozen to death. The Christian who will not help others will freeze to death.

Blessed Lord, we would not be left behind, idle, as Thou dost go out to lift men up. Let us go with Thee.

Wednesday, June 28

READ GALATIANS 6:7

EVENTS are explicable only when traced back to the things which produced them, even though between the final outcome and the starting point there is a long line of intervening happenings. Seemingly insignificant incidents become important when viewed from the standpoint of the results to which they may lead. All of our days are important because of the fruits they produce in the future.

O Thou Guardian of our lives, keep us from sowing seed that will produce bitter fruit, and keep us faithful in sowing unto the Spirit. Amen.

Thursday, June 29

READ PSALMS 90:9

THE TICKING of a clock is associated in our minds with the passing of time, but time makes no sound. Neither hurrying nor tarrying, it slips silently by. Thomas Mann says: "Time has no divisions to mark its passage, there is never a thunderstorm or blare of trumpets to announce the beginning of a new month or year. Even when a new century begins it is only we mortals who ring bells and fire off pistols."

O Thou who dwellest in eternity, make us to know that time is fleeting. Anchored in Thee, the Unchanging, we would neither hurry nor delay it.

Friday, June 30

READ I JOHN 2:17

THE CATHEDRAL of Milan has three doorways. Above the one on the left is carved a wreath of roses and the inscription, "All that which pleases is but for a moment." Over the door on the right is a cross, with, "All that which troubles is but for a moment." The central entrance is marked with these words: "That only is important which is eternal."

We would retreat from the ephemeral things of this world, O eternal God, that we may learn to distinguish the things that abide. Amen.



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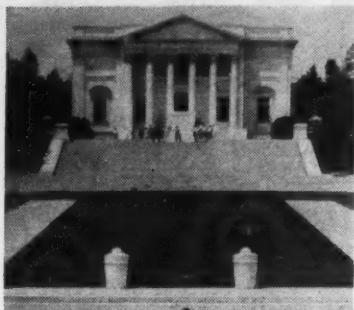
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Is the OLD-TIME REVIVAL Coming Back?

Judging by the response evoked by these two strong voices for evangelism, we'd say it is already here!

By HILLYER H. STRATON

A NYONE who still thinks that mass evangelism disappeared forever along with diamond stickpins and horsehair sofas just hasn't been reading the papers. No longer can you whip up a heated controversy by wondering aloud if the sawdust trail will ever come back. There's nothing to argue about. The sawdust trail has come back. The years 1949 and 1950 may well make their mark in history, not as the era in which man hunted for the hydrogen bomb, but as the era in which he hunted for God.

When in eight weeks Los Angeles crowds elbowed 350,000 strong into Billy Graham's huge revival tent, no one anywhere leaped with wild optimism. It was simply what we had come to expect of Southern California, where a thing is either a colossal success or a gargantuan failure. Then Billy Graham went to Boston, which is not only one of the most Roman Catholic towns this side of Vatican City, but ultra-conservative, too—the undemonstrative kind of place where you go inside the house when you want to laugh. Night after night his Boston meetings outgrew one hall after another. The closing rally, according to a front-page story in the Boston Post, jammed Boston Garden with 15,900 early-comers, while 2000 others huddled around loudspeakers in the freezing outdoors and 8,000 more were turned away.

By the time 40,000 people over-

flowed South Carolina University's football stadium in Columbia to hear the 32-year-old evangelist thunder in contemporary colloquialisms of judgment to come, the pattern was indisputably established. West, East and South, America was responding *en masse* to the old-time Gospel; human hearts were hungry to be stirred by the challenge of personal salvation. Sinners and backsliders crowded inquiry rooms—7000 of them in Los Angeles, 3000 in one night at Boston,



RNS PHOTOS

Evangelist Green preaches the kind of simple gospel that makes his hearers cry: "What must I do to be saved?"



Boyish Billy Graham, clean-cut, good looking, well dressed—a new type of evangelist—packs 'em in when he speaks.

12,000 during the South Carolina tour.

A month-long return visit to New England this spring brought out more than 100,000 people and resulted in 7,000 conversions. There was a second mammoth rally in Boston, bigger than ever. On Boston Common 50,000 listeners braved a cold, rainy day to gather on the very spot where George Whitefield 210 years before had spoken to an audience of 20,000. Billy Graham used the identical subject of the earlier evangelist: "Shall God Reign in New England?"

It is reminiscent of another Billy—the Rev. William A. Sunday—and his great tabernacle meetings of the 1920's.

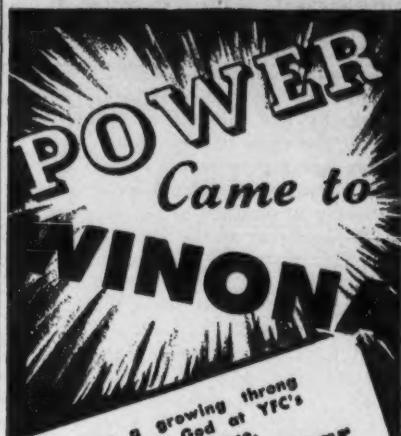
More than 800 communities have invited Billy Graham—nay, urged him—to come their way. It is significant that whole cities want him. Denominational lines are forgotten. Ministerial associations, church councils, preachers of all churches recognize in him an ally, just as two generations ago they knew that Billy Sunday was on their side and that together they were a team through whom the Holy Spirit could make people of all walks of life so utterly and refreshingly different that they bewildered even themselves.

Proof that the crowds are reacting to the message of mass evangelism, not to any one man, is the similar experience of Bryan Green, rector of St. Martin's Church, Birmingham, England. When he conducted an 8-day preaching mission in the Cathedral of St. John the Divine in New York, 42,000 came to hear. It happened again at the Cathedral in Washington, D. C. No soother of ruffled feelings, Evangelist Green, too, preaches the

kind of simple gospel that makes his listeners cry out, "What must I do to be saved?" The Diocese of Massachusetts has invited the Episcopalian preacher for a 9-day preaching mission, October 29 to November 6, in the same building used by Graham.

Billy Graham and Bryan Green—different as night and day in their methods of preaching but as alike as two peas in their message—thus take their place in a long line of revivalists who have made a tremendous impact upon American life and thought. Historian William Warren Sweet, of the University of Chicago, who could not be accused of being biased toward mass evangelism in religion, says: "Revivalism has been a major influence in American social history. It has raised moral standards in countless communities throughout the land; it has effected reforms in life and manners; it has enabled religion to reach down to the lowest levels of society. It has served to enlarge the membership of the churches of all denominations, and greatly increased the impact of religion on American life."

THE day when religious emotionalism was regarded as a not-too-bright child to be kept in the back room is, we hope, happily over. We are realizing that the great creative drives of life are in the realm of emotion: love, art, literature, music, drama. Jonathan Edwards, one of the greatest intellects this country has ever produced, wasn't ashamed of emotion. "Our people do not so much need to have their heads stored, as to have their
... (Continued on next page)



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hearts touched," is the way he put it.

Bryan Green claims he isn't after emotion. Yet his every effort is to encourage an atmosphere of "feeling your religion" by vigorous congregational singing, by five minutes of absolute quiet at the close of his sermon, and by his special question-and-answer period. Along with this is a technique of walking up and down the aisles as the people gather and collecting questions. This makes for individual personal contacts. It is all an emotional build-up, but with overtones that are different from those of Graham.

Billy Graham is a young and handsome blond. His song leader, Cliff Barrows, a college classmate, is as striking a brunet as Graham is a blond. Both dress in the latest fashion—double-breasted suits with padded shoulders and slim hips, set off by flaming neckties. Graham uses a lapel microphone which gives him a certain freedom from staying right behind a stationary "mike" in order to be heard. This is the "new look" in evangelism.

By contrast, Bryan Green, who is in his late forties, is stocky. He preaches in a cassock. His delivery is chatty, yet with an occasional flaring of white-hot zeal. The intense earnestness and passion of both men is obvious to all who know them. Graham has had the training and background typical of one raised in fundamentalist circles.

Green has the urbanity of a one-time chaplain at Oxford University.

Everyone expects a man of Bryan Green's training to be ecumenically minded. In briefing a group of fellow Episcopalians on his mission, he said that the congregational singing should be quite good because there would be a large group of Methodists present! The same thing can be said for Billy Graham. In speaking on the need for a revival in our day, he referred enthusiastically to the work of the Federal Council of Churches in its United Evangelistic Advance, with its plans for 143,000 evangelistic services this year. He mentioned the ministries of Bishop Stephen Neil and Bryan Green of the Anglican Church with the utmost favor.

"**W**HEN and if the Communists come to America," he told a ministerial luncheon group, "they are not going to ask if we are Baptists or Episcopalians, but if we are Christians, before they shoot us. Christ can unite fundamentalists, of which I am one, and so-called modernists about the Cross. We've got to forget our differences. The job of winning this nation for Christ is too large for any one evangelist or any one type of evangelism."

In the entire eighteen days of the Billy Graham Boston meetings, there was not a single note of criticism

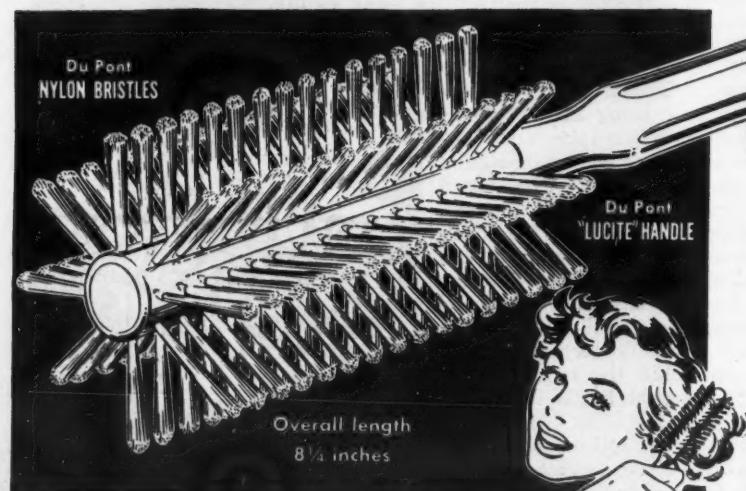
of his ministerial brethren or of the work of the churches.

When Bryan Green was conducting his mission at the Cathedral of St. John the Divine in New York City, Billy Graham made a special trip to hear and meet him. Of the American evangelist, the English rector says: "I pray for Graham's missions, and he prays for mine. We differ greatly on theology, we differ greatly on methods. He has a trombone. I have a cassock. We both have the same Christ and we both have the same objective—to bring men and women to Jesus Christ."

There is a large and genuine element of humility about both men. As Graham began his Boston meeting he said: "Anyone who had gone to Los Angeles as the Spirit of God was moving then would have had the results I had." At his closing rally in Boston Garden, his words were: "We appreciate all that the Lord God has done—it has been a moving of the Spirit of God. . . . Tonight is a demonstration of the power of God, not of my power or of anyone connected with these meetings." In commenting on his mission at the Cathedral in New York, Green remarked, "I imagine I shall never experience again such a movement of the Holy Spirit. . . . It had nothing to do with me, I can assure you. That is why I don't mind talking

(Continued on page 64)

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ILLUSTRATOR: MITCHELL HOOKS

Building a Church , , , on a Stove

If your group could donate more than \$9,000 during one summer to the building fund of your church by your concerted efforts at the kitchen stove, you'd be mighty pleased and proud, wouldn't you? That's just what the ladies of the First Lutheran Church, Duluth, Minn., did last year, and they are planning to do it again.

Church suppers were one of the best ways the Women's Assembly of this church knew to raise needed sums of money. Since they wanted to raise a considerable sum toward the proposed \$400,000 church building, they visualized a series of such affairs. Then a farsighted member of the building committee, Mrs. Walter Grandy, suggested putting up a little temporary coffee shop on the site of the church-to-be and serving meals to townspeople and summer vacationists.

The idea took hold immediately. Individuals and firms, many of whom

had no connection with the church, donated the materials, and volunteer workers from the congregation labored nights and Saturdays to erect the building. They named it, fittingly, the "Builders' Inn." On Decoration Day last year the little shop opened its doors. Announced hours were 12 noon to 10 p.m. every day except Sunday. But they soon began to serve breakfasts, too, to satisfy popular demand. The inn closed on September 17th, having taken in during the summer a net amount of \$11,000. Of this, checks totaling \$9,250 were given to the building fund; \$300 was donated to the bell-and-chime fund; \$518 was paid for materials used to complete the building and an extra kitchen which was added because of lack of working space.

They were able to staff Builders' Inn entirely from the church membership of 2,000. Approximately 450 members

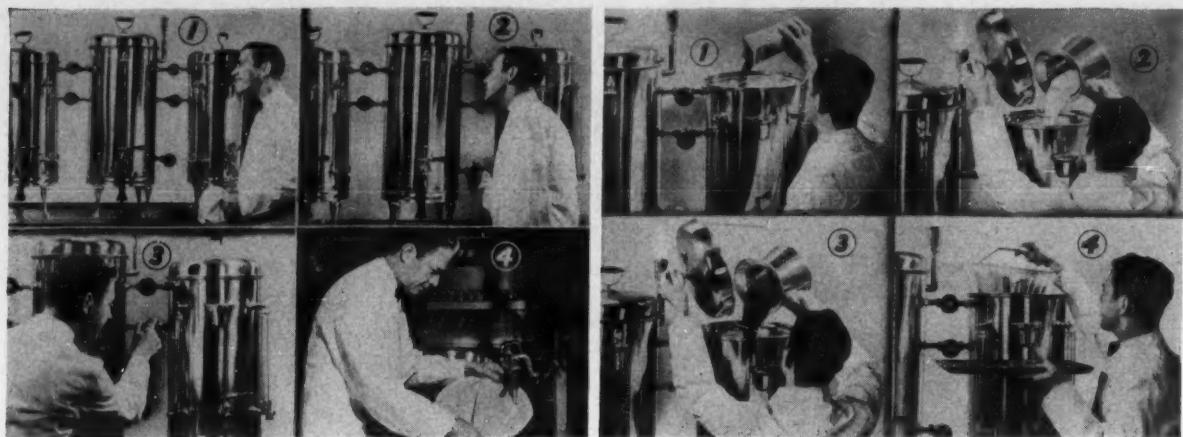
served in this way, while others baked at home and donated the food. Each organization in the church took the responsibility of providing the staff for a certain number of days, and each had to give only part of one or two days' work to make this plan successful. Committees served in two shifts, the second crew coming on between three and four o'clock and working until closing time. While this sometimes resulted in mix-ups, the occasional inconvenience was more than offset by the excellence of the food and the cordial atmosphere.

As valuable as the funds raised was the fellowship enjoyed by the members during this period. Mrs. Anderson might have known Mrs. Johnson and nodded to her on the church steps, but after they had spent a day side by side washing dishes or frying

(Continued on next page)



BETTER COFFEE FROM YOUR URN



YOU MAY be able to produce a perfect cup of coffee in your trusty coffee pot at home, but using the big urn in your church kitchen is another story. Making good coffee in large quantities is a real business. For best results appoint one person as chief coffee-maker for a year at a time, so that she may become thoroughly familiar with operating the urn. Or, if it is necessary to let various persons use it, a clear set of instructions on proper usage should be written out and attached to the urn.

We show you here how a coffee-maker in a famous New York restaurant uses his coffee urn to turn out the delicious coffee essential to a successful restaurant. Check your methods with his, if the coffee your group has been serving leaves something to be desired, and see how you can improve.

The first step in good coffee making is knowing and understanding your coffee-making equipment. There are many types of excellent urns, and manufacturers supply detailed literature about their equipment. Make it a point to read up on the particular urn you are using and learn all about it.

Left, above: PREPARING TO MAKE COFFEE: 1. See that coffee urn is thoroughly clean. 2. Fill hot water boiler with fresh water, watching the gauge glass to see when it's full. Turn on the heat. When the exhaust valve at top of boiler issues a steady flow of steam, like your pressure

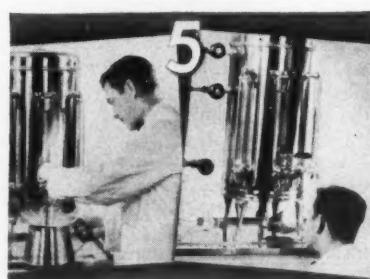
cooker, water is right for coffee making. Water must be boiling vigorously. 3. Fill the jacket of the coffee urn by opening the jacket valve which connects the water boiler and the jacket of the urn. Watch closely and close the valve when the water gauge glass on the coffee urn registers $\frac{1}{2}$ full. Accuracy is what produces good coffee. Maintain temperature of water in jacket at approximately 190 degrees F. 4. Rinse the urn bag with clear cold water before placing it in the urn. To put an urn bag in hot water makes the coffee oils in the mesh of the bag turn rancid. Keep the urn bag submerged in clear cold water at all times when not in use.

Right, above: BREWING THE COFFEE: 1. Place accurately measured amount of coffee in urn bag. Choose the kind of coffee formula most of your members like best. A full-bodied brew requires one pound of coffee to two gallons of water. 2. Draw off the first accurately measured gal-

lon of boiling water and pour the water over the coffee slowly with a circular motion. Boiling water should cover all the coffee and seep through it. Pouring water too fast makes coffee grounds back up and overflow into the liner. Replace the cover between pouring measures of water. 3. Re-pour the number of gallons of brewed coffee your formula calls for over the coffee grounds. 4. Be sure to remove urn bag as soon as infusion period is complete and all coffee has dripped through. Bitterness comes from letting it stand in the urn. Hold a tray ready to receive the urn bag.

Below: FINISH: After the urn bag is removed, draw off one gallon of the brewed coffee and pour back into the urn to insure uniformity. Before serving, allow coffee to set five to ten minutes, and be sure to hold it at an even temperature, approximately 190 degrees F. throughout the serving period.

These photographs are taken from a sound slide film produced by Standard Brands, Inc. This concern has a special service available to large-sized church groups and restaurants. They will send a representative to demonstrate coffee making right in your church at one of your group meetings or church suppers. For information about this service you may write to the home office at 595 Madison Ave., New York City. If it is impossible to reach your group with a coffee-making demonstration, you may have the film to show at your meeting.



A CHURCH ON A STOVE

(Continued from previous page)

hamburgers, they really knew each other. Mrs. Olson and Mrs. Swanson had the same experience in the kitchen or dining room. Scores of solid friendships were established between members, both men and women, who had known each other only superficially.

The group started by buying the ingredients and making and serving "the best coffee, homemade doughnuts and hamburgers in town." They added to the menu as the public demanded it. Dinner menus soon became comparable to commercial restaurants: Monday, roast beef; Tuesday, smorgasbord; Wednesday, Swiss steak; Thursday, ham loaf; Friday, fish; and

Saturday, Norwegian meat balls. Mashed potatoes, vegetables and salad were served with the entrees when suitable, and these standard items of the daily menu were all prepared in the shop's kitchen by the volunteer workers. Pies, cakes, cookies and other desserts were made at home by women who could not serve at the "inn." These women also brought donations of

homemade bread, rolls, jellies, jams, baked ham, potato salad, fruit salad, baked beans and other hot dishes, which gave variety to the menus. Members who wished to bring such gifts were requested to do so in accordance with a schedule worked out alphabetically so that too much would not be received one week and not enough the next.

A little gift counter was a regular feature, and here the Women's Assembly maintained a permanent bazaar. They displayed articles made by the women of the congregation, including aprons and handkerchiefs, crocheted and knitted work, toys and clever novelties. They also offered books and religious plaques. These ladies recently published a cook book, which also found sales at the shop. The first edition has been sold out, and a new edition begun.

Membership in the Women's Assembly of this church is open to all women of the congregation and others who are interested in its work. Officership is limited to members of the congregation. There are no initiating formalities. One who wishes to join needs only to approach a member and signify her desire. The Assembly is divided into five Circles for maneuverability. Among its specific interests are the support of children's homes, rescue homes, deaconess homes and hospitals, missions for homeless men, old people's homes, and child placement agencies.

IN the first days of the Builders' Inn a large percentage of the customers were members of the congregation. But it doesn't take long for word to get around as to where a good meal can be found, and the crowd was soon swelled by members of other congregations, townspeople and tourists. They all found it a good place to enjoy a snack and mingle with congenial folks. In July it was estimated that net profits for the season might exceed \$5,000. This proved to be a most conservative estimate, as the final amount was more than double this.

Pastor A. E. Hanson remarked in the monthly leaflet sent to the membership: "The workers at the Builders' Inn get a lot of kick out of working. Sure, they get tired and maybe a little irked at times, but it's a real crew, and what a job they are doing! If you question that, just look at their guest register or their bank account!"

And of closing the inn for the season, Mrs. Grandy wrote: "I was weary and anxious to go home and rest, but as I turned the key I knew I had forgotten something. I walked back into the room and said a little prayer of thanksgiving. So, as our Builders' Inn was opened with prayer, it was also closed with a prayer."

"As I look back now, I can see what a tremendous venture it was, but as the days grew busier and busier, I never had a doubt in my heart—I knew our people and I knew 'all things work together for good to them that love God.' We demonstrated to our city—yes, to the whole country—that we are a friendly people who love our church and our God."

FATHER-SON BANQUET

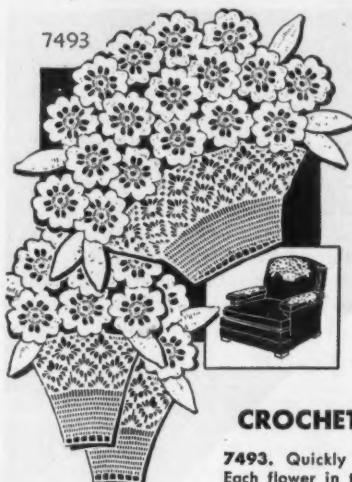
FOR Father's Day many of you may be making plans for a father-and-son banquet. No matter how masculine an affair this is supposed to be, it still requires some assistance from the wives and mothers!

Gather together all the varied sports equipment you can find to decorate your banquet hall. Hang it all over the

place. Fencing foils, lacrosse rackets, water skis, polo mallets, and shuffleboard equipment will be of special interest along with the better known objects, such as ice and roller skates, horseshoes, oars, golf clubs, fishing rods, and hunting guns. The more kinds of sports you have represented, the more it will arouse interest and stimulate conversation.

For a centerpiece on the table you might assemble all kinds of balls—ping-pong, tennis, golf, croquet, baseballs, hard and soft, marbles. Arrange them in a bowl, much as you would fruit or vegetables, and top with a badminton shuttlecock. A garland of flowers and green leaves around the base of the bowl will set it off as a proper centerpiece. Or give the bowl a collar of crepe-paper ruffles.

Try to find tiny replicas of sports



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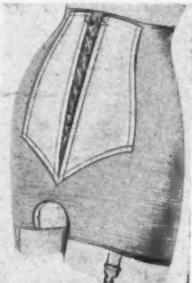
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equipment at the ten-cent stores, and use them to hold place markers. Or make cut-out placecards in the shapes of various sports equipment which can be easily outlined, such as tennis rackets, ten-pins, boxing gloves, kites or various kinds of balls.

For after-dinner entertainment set up a large blackboard at one end of the hall. Each son in turn goes to the blackboard and says, "The most fun I ever had with my dad was doing this;" and proceeds to draw a picture of it on the board. His father tries to remember the occasion and identify it from the drawing—with plenty of coaching from the crowd!

PROJECTS THAT PAY

A N imaginary bazaar is a clever idea used with success by a number of groups in southern Florida. It began at Calvary Church, Coral Gables, where it had been the custom to hold an annual bazaar in the fall with afternoon teas and evening dinners on the two days the sale was in progress, plus the fresh baked goods offered each day. After holding an imaginary bazaar the treasurer reported more money received than at any of the big two-day bazaars.

The only work entailed in this bazaar was writing and mimeographing a form letter, and mailing it to a list of churchmembers and other interested people in the parish. The letter read as follows:

Dear Mrs. Blank:

Bazaars have been the standby of all organizations of women for many years whenever there was a need for funds for special purposes. Our church is no exception. We need money, and we are going to have a bazaar. Your patronage is most earnestly solicited. The enclosed statement will explain what we wish you to do toward making this bazaar a success. We are counting on your help.

The Statement

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When? Any time during the next week.
Why? To help fill our empty cash box.

May we count on your help in making this Bazaar a grand and glorious success? Just fill in the blank spaces; then send us the amount of the several items marked. Estimated cost of running car

back and forth to bazaar \$

Price of non-existent tickets

of admission \$

Money for side attractions

NOT visited \$

Money for articles NOT bought

from booths NOT built \$

Money for afternoon tea

NOT consumed \$

Money for odds and ends, such as

thanks offering for the saving
of wear and tear on nerves
and temper \$

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you are privileged to partici-
pate in this unique enterprise \$
GRAND TOTAL \$

P.S. Everything about this bazaar is
imaginary except the need for money.

With each letter and statement was
enclosed an envelope which bore the
message: "Please enclose the state-
ment and your contribution in this
envelope, hand it to any member of
the Auxiliary, or place it in the church
offering plate on Sunday. If you pre-
fer, you may mail it to the treasurer.
Thank you."

PARTY FOR THE CHOIR

LIKE any other church group the
choir enjoys meeting for fun occa-
sionally, and an annual song-fest
supper helps the members get better
acquainted. You can make such a
party very gay, for notes and music
give ample inspiration for clever dec-
orations.

You might use long strips of white
shelf paper for your table covering.
Paint a staff, G clef and notes on the
paper with black poster paint. Cut
notes for placecards out of black mat
stock, and write the names on them
in white. Or suspend the notes from
the ceiling with black thread, giving
the effect of notes fluttering or flying
through space. For accent you might
suspend among them little cupid-like
dolls with fluffs of spun glass or cotton
for wings.

Around a centerpiece of flowers or
party cake, place a group of the little
candle figures of angels or choir boys
that are seen at Christmastime.

For a springlike effect, you might
prefer to decorate in colors, choosing
strips of yellow crepe paper stitched
together for your table cloth, and a
border of five strips of green crepe pa-
per pasted on in such a way as to re-
semble a staff. Loop strips of this
paper at the corners to give the ap-
pearance of a G clef, and fasten with
paste.

For the centerpiece cover a long
narrow box inside and out with the
yellow paper, and paste five narrower
strips of green paper around the out-
side. Make notes of colored crepe pa-
per cut in the shape of scalloped
circles to look like flowers. The stems
of your notes may be cut from green
or black mat stock. Paste stems to
notes and notes to staff on centerpiece.

For favors make floral musical notes
the same as for the centerpiece and at-
tach a hair pin or safety pin to the
back of each, so that they may be fas-
tened in the girls' hair, and the boys'



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4 cups into large saucepan. Add sugar and mix well.
Place over high heat and bring to full rolling boil . . .
boil hard 1 minute, stirring constantly. Remove from
heat and at once stir in Certo. Stir and skim by turns
for 5 minutes. Ladle quickly into glasses—paraffin at
once. You'll get about ten 6-ounce glasses.

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above, using 2 quarts fully ripe straw-
berries crushed completely—no rhubarb.



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—Mary Pasciucco,
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lapels. Placecards may be made of a 4½-inch square of white mat stock, folded in the center. Paste small strips of green crepe paper to the outside of the card for a staff and cut a G clef from black mat stock and paste to the left of the staff. Write guests' names, each letter on a different bar.

Someone who is handy at icing with a pastry tube can prepare a party cake or cakes, with a staff and G clef outlined on top of the cake in frosting. Use yellow frosting for the cake, and green for the staff. Maraschino cherries cut in half may be used for the notes and placed on the bars where you wish. Make stems of frosting. If you prefer individual cup cakes, you might just put a single note on top of each. Lifesaver-shaped candies in various colors with frosting stems will also make attractive musical notes.

For entertainment you might assign one note of the scale to each individual by writing it below the name on the placecards. Then try singing the scale by having all the "do's" rise from their chairs and sing "do" in unison, and then all the "re's" and so on up and down the scale. This should cause some hilarity in trying to get up and down at the proper moment.

Or you might have rolls of letter paper with the words of a song written on them, tied with colorful crepe paper ribbons, and placed in the box, decorated with musical notes, in the center of the table. Let everyone draw a song he is to sing. An additional note inside will tell whether it is to be sung as solo, duet, or in unison.

NEEDLEWORK BOOKLETS

HERE are three attractive new booklets all priced at only 10c each and available from The Spool Cotton Co., 745 Fifth Ave., New York 22.

"Correct Table Settings" is a new departure in instruction booklets. It gives not only instructions for crocheting a number of beautiful cloths and luncheon sets, and insertions for linen cloths, but also valuable information about proper table settings and service for various occasions. An excellent reference book for a bride-to-be.

"Crinoline Lady in Crochet" is a new pattern that has been taking the country by storm. This booklet contains instructions for crocheting the "crinoline lady" motif (complete with hoop-skirt, beribboned bonnet, and parasol) to decorate towels, place mats, doilies, handkerchiefs, bridge-table covers, chair sets, runners, pillow cases or pictures.

"Floral Insertions and Floral Edgings" offers crocheted and tatted edgings in many flower designs, suitable for use on place mats, vanity sets, pillow cases, window curtains, collars and cuffs, and blouses.

Church Snackery

Here's a workable plan for youth that features fun, food and fellowship

WHAT kind of wholesome entertainment and fellowship does your church offer to the youth of your community? This question was discussed by youths and adults of First Methodist Church of Peoria, Ill.

About three years ago, the idea of a "snackery" was originated by a former pastor and youth director, the Rev. Oliver Albright. Dr. W. T. Smith, pastor, backed the proposed plan.

Several months later, the project got underway in one corner of the church-basement recreation room and Sunday-school auditorium. Sparetime labor by members of the College-Business Fellowship, plus aid and advice from fathers, resulted in the lunch counter being ready for dedication and use by the middle of May last year.

After one and one-half months' operation, the snackery had increased attendance of youth at Sunday church service and Friday evening recreational periods twenty-five percent. Normally a group of thirty active members, the College-

By
MARGARET
SMITH

Business Fellowship now attracts some twenty additional youths and adults on recreational evenings and about a dozen extra during services. On one occasion, eighty-four persons were present to participate in ping pong, shuffleboard, other games, and "just good clean fun."

After much discussion by the Fellowship and consultation with the pastor, the proposed plan was taken to the building committee and to the church board for approval. Laid forth before the church fathers, the plan materialized. Advance appropriations amounted to \$40. Taking what money was in the Fellowship treasury, the work started.

Lumber from an unused stage platform and odds and ends in the church storeroom left over from old construc-

tion projects were used. Working on Thursday and Friday evenings, the crew soon had the framework set up. The snackery counter occupies a 20-foot length, floor space behind the counter is about 8 square feet. The counter itself is scarcely two feet from the kitchen entrance which makes the clean-up job easier.

Much effort was taken to insure that the top was perfectly level. Red linoleum was purchased to cover the two-foot wide top. The finishing touch was light beige leatherette covering the front of the snackery.

SOME consternation was shown by older members of the congregation. At first appearance, the promotional signs and gay colored streamers decorating the counter gave the Sunday-school auditorium a "drugstore" look during church services. The group quickly quieted these fears by purchasing cream-colored curtains to hide the advertising signs during services.

To complete the project, the Fellowship purchased a soda cooler. Total cost of the entire project ran about \$125 of which the Fellowship paid the biggest share from its treasury.

Facilities, such as soft drinks, quiet music, gum, and candy are offered to any organization or person wishing to use the snackery. Proceeds are low and most of the extra funds are given to the regular Sunday good-will offering.

Many youths from Bradley University drop into First Methodist in the evenings to enjoy the varied entertainment offered. Some return for the Sunday services.

One of the leaders in this project is the new youth director and associate pastor, the Rev. Kermit Gregory.



After a fast game of ping pong there's nothing like an ice-cold bottle of pop.



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Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• Sunday, June 4

INVINCIBLE FAITH

HABAKKUK 1:1-4, 12, 13; 2:1-4; 3:17-19

"LOVE'S EMBRACE" is the literal meaning of the name of our prophet. He is well named. In spite of all that challenges his faith in the terrible fate of God's chosen people, Habakkuk has a tight hold on his God. The tragedy of Israel, now destroyed and its people in captivity, is before him. The destruction of Judah, like Israel, stubbornly trusting the same entangling alliance with heathen nations, was clearly certain. Prophets of his times, Jeremiah and Nahum, had prophesied the doom of the nation. They had pleaded and warned Judah in vain. Habakkuk turns from the people to his God. He seeks to know God's answer to the puzzle.

Habakkuk was probably a Levite. He would have been responsible for some part of the worship at the temple. Perhaps it was the music for worship. Certainly he knew the Scriptures. He shows familiarity with some of the prophecies of more recent times. All that he knew about the God of his people seemed contradicted by the doom awaiting Judah. It did not seem just that a wicked nation like Chaldea should be used by God as an instrument of His judgments. In dramatic language he tells of his interview with God and of the solution to his problem that resulted.

"EVIL MEN hamper the just, till justice goes awry" (Moffatt). That is the problem. His exalted belief in the purity and justice of God simply will not match with the things that he sees happening to God's people. How can God be silent "when the impious are swallowing up the good"? This same dilemma is still with us. How the faith of Latvian and Estonian exiles must be torn with doubts as to the goodness of a God who would permit their land to be devastated by godless, cruel invaders. With them are countless thousands of fearful folks who are today worried about A-bombs and H-bombs and the hopeless statements of those who see the world rushing on to mass destruction.

Having voiced his confusion before God, Habakkuk takes his stand on a watchtower and waits for an answer. God speaks, first to warn him that the

answer will not come in a moment. It may be long, but it will surely come. If the wicked man seems to be victorious, there will come a time when his powers will fail him. In the terms of Chaldea, there will be victory but in the end that empire too will fall. "The just shall live by faith." It was this great verse that Paul quoted in Romans 1:17. That is the key to the puzzle of God's sovereignty and an evil world. Have faith in God and some day the confusion will be cleared and God's constant care for His own revealed. It was that same mighty truth that became the solution to the soul problem of Luther and the foundation principle of the Protestant reformer.

THE LAST CHAPTER of this prophecy is a beautiful poem of faith. Habakkuk has discovered that faith in God must not be dependent on the circumstances of life. Even the failure of the provisions of nature cannot rob the faithful of their hope. Well has Habakkuk been called "the prophet of optimism." It was Satan who sneered before God that Job was not serving Him for nothing. Faith does not demand an easy life. It never says, "Unless God protects me from my enemies, I will not hold fast to my trust in Him."

How much more do we have to sustain our faith with than did the prophet! God, to us, is the Father of our Lord and Saviour Jesus Christ. Back of all the confusion and disillusionment of the present scene, faith helps us to see God keeping watch over His own. From the perspective of eternity, what to us may seem a jumbled puzzle of rising and falling nations and civilizations, becomes an orderly part of God's plan for our salvation. This was the faith of Habakkuk. How much more should it be our faith!

Questions:

Does the Bible teach us that our religion is an "insurance" against adversity? Is prosperity proof of religious truth and sincerity? Were Israel and Judah greater sinners than the nations that conquered them? How do you account for the fact that the innocent seem to suffer with the guilty?

What do we mean by justification by faith alone? Does this imply that if we have faith in Christ, we can live as we please? What is the relation of good living to our salvation?

• Sunday, June 11

THE NEED OF REPENTANCE

ZEPHANIAH 1:12-18; 2:3; 3:16-20

"THE SADDEST BOOK in the Bible." So has the prophecy of Zephaniah been described. In "The Prophets," a famous painting by Sargent, Zephaniah is pictured in black robes, his head bowed and his hands in a gesture of despair.

Zephaniah is of royal blood (Zephaniah 1:1). He was a contemporary of Jeremiah who shared his gloomy view of the future of Judah, but whose prophecy is more tempered by sympathy and mercy. Nahum, too, was pronouncing God's judgments and as Zephaniah closed his prophecies, Habakkuk was beginning. Zephaniah speaks with the zeal of youth. He knows Jerusalem and has been brought up with princes and nobles. He was not drawn into their godless way of life, but looked on their excesses with great disgust. He has nothing to say against Josiah, the king, for he had attempted reforms. Zephaniah saw that these reforms had touched only the surface of life. There were more rites and ceremonies of religion, but the same heathen practices in daily life. It was all feasting and folly. Foreign merchants were becoming wealthy by selling products the people of Judah were too indolent to provide for themselves. It was a sad picture that Zephaniah saw of a nation forgetting God, thinking that because God permitted them to get away with their wickedness, He was either too weak, or too indifferent to punish.

With the hard, unyielding judgment of youth, Zephaniah pronounced the condemnation of God on Judah and on all nations of that day. Philistia, Moab, Ammon, Egypt, Assyria, all of them would feel the heavy hand of God's wrath. The God that Zephaniah worshiped was no spoiling father, indifferent to the waywardness of His children. God's great day of judgment is very real to this prophet. It is coming soon. It is coming to give man his just deserts. Surely those who heard him speak must have trembled at his dire prophecies. Yet they did not repent. Judah moved on, in spite of the prophets, in the slow, mighty current of sin, like a man caught in the irresistible pull of the Niagara River, above the falls.

A song of hope ends the prophecy. Zephaniah does not see the Messiah as did so many of his fellow prophets. He was sure that God would save a remnant of his people, the faithful few who turned to Him in repentance. "And I will leave within you a lowly, little people; and those who are left of Israel shall rely on the Eternal then and commit no evil" (Zephaniah 3:12,

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13, Moffat). Even the saddest of the prophets found hope in the forgiveness of God. It is to forgiven sinners that we must look with hope when there is nothing much to see in our world but godlessness.

Questions:

Read Matthew 24 and 25. How are the words of Jesus like the prophecy of Zephaniah? How different? What would be the judgment of Jesus on our present world? On our nation? What is our hope?

"Why doesn't God do something?" This is the complaint on the lips of many when evil seems to rule the world. What is the Christian answer?

• Sunday, June 18

WHOLEHEARTED RELIGION

MALACHI 2:10; 3:7-10; 4:5, 6

MALACHI means "messenger," or as Dr. Moffat translates it, "envoy." We know nothing of his family, but from the book itself he appears to have been a simple, God-fearing man, one of a little group that had not fallen into the evil ways of most of the returned captives. The temple had been rebuilt during the days when Haggai and Zechariah were prophesying. Evidently the first flush of enthusiasm for the worship of God had faded. The conditions Malachi described are the same as those that called for the reforms of Ezra and Nehemiah. The date generally accepted is sometime between 520 and 444 B.C.

The form of the prophecy is a dialogue between God, or His prophet, and the people. God professes love for His people, but they ask, "How hast Thou loved us?" Just as God loved Jacob, the cheater, rather than his brother Esau, so He still loves the "cheating" Israelites. Malachi had great faith in the ultimate triumph of good over evil. If only God's people will change their ways, God will bring them to peace and prosperity. God has not given them up forever.

The degeneration of the temple worship was horrible to Malachi because he recognized that it stemmed from degeneration in morals. The priests, who should be models for the people, had broken God's compact with Levi, father of the priestly tribe. They had permitted the people to cheat in their offerings. Their priestly judgments were bought and sold. These men, consecrated to protect God, accepted offerings that, in the light of God's covenant with Israel, were robbery.

Family life was undermined by divorce. Hebrews married heathen wives. To Malachi this proved loss of faith in their God. He was their Father and so protector of their family life. They not only sinned against their Hebrew wives when they divorced

them in order to marry heathen women, but they rebelled against their God. In our times, when the number of divorces almost equals the number of marriages, let us remember that every Christian marriage takes God into the contract. His blessing is given. He witnesses the vows taken. Broken vows not only destroy the family, but challenge God.

Nevertheless divine optimism colors the picture of the certain judgment that is coming on Judah. Hypocrisy in worship and life must be punished. The picture of judgment is not so much destruction as restoration, refinement. Fire will remove the dross and purify the gold. For wholehearted worshippers "the saving Sun shall rise with healing in his rays" (Malachi 4:2, Moffatt.) More than that, a messenger, like the prophet Elijah, will come to herald this glorious day of peace. It was in the memory of this prophecy that men asked of John the Baptist, "What are you? Elijah?" (John 1:21). The day of hope was not to come till centuries later when the Son of David came to save not only the Jews but all who would accept Him as God and Saviour.

The emphasis of Malachi must not be lost. True religion is more than rites and ceremonies. If religion is wholehearted it becomes a binder to tie together the worshipers. The word "religion" means just that—a tie to bind. When the tie is broken between the children in God's great family, it is broken with the Father God. The sins that divide man from man are also sins against God. We may sing lustily our praises before the altar and shout our long prayers, we may load the altar with our shabby offerings, but God will not be pleased unless we deal lovingly and honestly with our brothers. To love and trust God is the taproot of religion, to be good neighbors is its glorious fruit.

Questions:

How do people rob God today in their offerings? How much and of what quality should our offerings be? What principles of good stewardship do you find in the following: II Corinthians 8:1-5; I Corinthians 16:2; Luke 6:27-35; I John 3:17 and James 2:15-17; II Corinthians 9:2; Isaiah 55:2; Matthew 25:14-30?

What can we do to save the American home? What is your church doing now to prepare young folks for marriage and to keep homes from breaking up? How could your program be improved?

• Sunday, June 25

WIDENING MISSIONARY HORIZONS

JONAH 2:9; 3:3-6; 4:1-11

THE MOST evangelical book in the Old Testament" is the tribute of one great scholar to the book of

Jonah. The picture it gives of God's mercy is painted in New Testament colors. It is quoted by Jesus in answer to the request of the Pharisees for a sign (Matthew 12:38-41). Two other Old Testament references were used by Jesus to show that God had always been larger in His purposes than the narrow limits of the chosen people. In the sermon preached at the Nazareth synagogue, Jesus had cited the instances of Elijah and the widow of Zarephath, and Elisha and Naaman, the Syrian (Luke 4:25, 26; I Kings 17:1-24; II Kings 5:1-14). The wrath with which His neighbors received this sermon proved how little the Jews understood their God. They thought of religion as privilege, not responsibility. God's special blessings soured in their hearts into arrogant, exclusive pride. The Old Testament had its message of salvation for the non-Jews, but they ignored it.

There is difference of opinion as to the writer of this book and also as to the time of its writing. Some identify the writer with the Jonah mentioned in II Kings 14:23-27, prophet of Israel during the reign of Jeroboam II. This would date the book before the capture of Israel by Assyria in 721 B.C. Others believe it was written by an unidentified writer about this Jonah or another of the same name, perhaps as late as 300 B.C. Neither writer nor time is important, for the message of the book is timeless, as vital today as when it was written.

The story of the whale, or more accurately, the great fish, has caused controversy out of proportion to its importance. It is only an incident in the story. The Bible itself is so great a miracle of God's grace that I have never been greatly troubled with the miracles recorded in it. I am much more concerned with understanding what the record should mean to me and to my fellow men. To apply its truth to our own thinking and living is enough to keep us busy without spending time in idle speculation.

Nineveh was one of the greatest cities of ancient times, the capital of the Assyrian empire. Today it is a desolate waste. Jonah feared Assyria, with good reason. It was later to take his people captive. The unbelievable message came from God to go and warn Nineveh of impending destruction unless it mended its wicked ways. Why should a patriotic man warn his enemy of danger? Jonah rebelled against the divine command. He took ship at Joppa to run away from God's commission. Then came the storm at sea, the panic of the crew, their superstitious search for someone aboard who was displeasing the gods, the confession of Jonah and his being cast into the sea, his rescue by means of a great fish and

(Continued on page 68)



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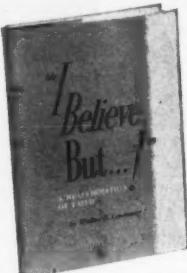
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THE New Books

by DANIEL A. POLING

GEORDIE, by David Walker (Houghton Mifflin, \$2.50).

A NOSTALGIC reminder of MacLaren's "Beside The Bonnie Briar Bush," "Geordie" has its own unique heartclutch. Those who enter here will blink often and swallow hard but have a perfectly glorious time. The love story is exquisite. Its unfolding is as inevitable as Spring's return and as beautiful as a Highland sunrise. The hero has the proportions of the Olympic games where he is destined to win a first place. And the heroine is his equal. Their adventures begin together when they climb to the eagle's nest, and the boy's unique quality is discovered in his attitude toward the girl when she is able to do what he couldn't. That is a rare touch of character delineation and writing skill. There is a parson too who is a man among men. But always the boy-girl picture fills the canvas. Beautiful in all its parts, here is a top-flight book for CHRISTIAN HERALD readers.

THAT DARNED MINISTER'S SON, by Haydn S. Pearson (Doubleday, 262 pp., \$3).

A RIPROARING, down-to-the-grass-roots story of an honest-to-goodness American boy who just happened to be a P. K.-preacher's kid. The plots are laid in Hancock, New Hampshire, near Long House, my home, and believe me they are all worth looking into. That "darned minister's son" had lots of fun and at the expense of his elders, but also he paid a proper price for his exciting escapades. The high-school principal may have lost his pants, but a good many of the boys lost their dollars, and so on and on and on. Don't miss this one.

GOD HAD SEVEN DAYS, by Henry Misrock (Doubleday, 279 pp., \$3).

A NOVEL that is worthy of wide reading. The story itself grips and holds. Its mysticism is authentic and what happened when four veterans were healed is a miracle that shakes America. The author's satire cuts like a rapier through a smug faith that gets nothing done. Jimmy Richardson, the principal character, who thought that he was an atheist becomes a saint. Perhaps because of the miracle the novel is pointed toward the Roman Catholic Church. But it has an immediate appeal for all Christians and indeed for all religions. Mature and with some language that will be offensive to CHRISTIAN HERALD readers.

CHRISTIAN HERALD

THE PRICE OF UNION, by Herbert Agar (Houghton Mifflin, 750 pp., \$5).

THE author of this book is a master of the English language and on these pages he proves himself equally competent in the ranging areas of American history. Particularly discriminating is the analysis of the American system of party government. If the reader has ever asked the question, "Why has the American way of life with all its contradictions and weaknesses never fallen apart, and how has it continued within itself to perfect itself?" then Herbert Agar, more than any other writer to this hour, offers here the answer. Beyond this "The Price of Union" suggests at least the price of world security and the way to peace.

FLAGELLANT ON HORSEBACK, by Richard Ellsworth Day (Judson Press, 253 pp., \$3). The immortal story of David Brainerd written in the words of inspired romance—the romance of the Cross. I have not read a book in a generation that has so fed my soul and feasted my heart. The poignancy of the love of David for Jerusha and the prospect of its fulfillment beyond time and space breathes of the later love of Adoniram Judson and his beloved but is quite different. "Must" reading for the parsonage and manse and a rich reward for every reading age.

DOCTORS COURAGEOUS, by Edward H. Hume (Harper, 297 pp., \$3.50). Living stories of the immortal great who have carried healing to the underprivileged peoples of the world. Heroic men and women in the succession of the Great Physician Himself live and move upon these pages. The contents are divided into four parts and in the stories of medical missions in Africa, India and Pakistan, the Near and Middle East and China are made articulate the lives of the greatest medical missionaries of the Christian Church.

ONE IS A LONESOME NUMBER, by William Manners (Dutton, 256 pp., \$3). Here is a novel of great poignancy and of heart-moving power. This story of married love is tender and convincing—not in a blue moon have I read anything that blows a bugle of higher courage. It is mature without being offensive, though there are a few spots that will be found objectionable by many. On these pages unfolds the quiet courage of a man who steadily conquered death and whose love was triumphant. The woman he loved was worthy of him.

DREAM WITHOUT END, by Grace Jamison Breckling (Westminster, 222 pp., \$3). Another volume in a series of notable fiction titles from a press that has regard for wholesome stories of real literary merit. The author has a social conscience and insight into the hidden currents that run through the human spirit, but she is also a finished storyteller. Attractive, many-sided characters move across these pages.

WORLDS IN COLLISION, by Immanuel Velikovsky (Macmillan, 401 pp., \$4.50). This notable volume has had a remarkable advance press. Particularly the

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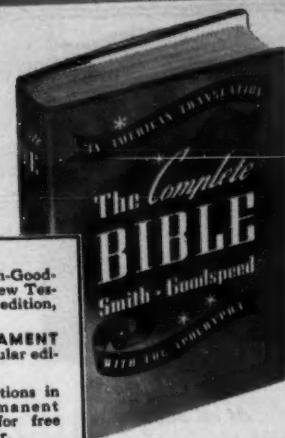
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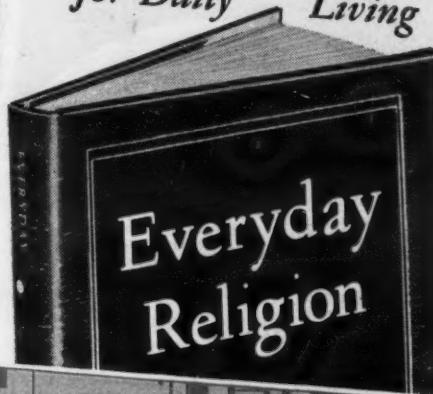
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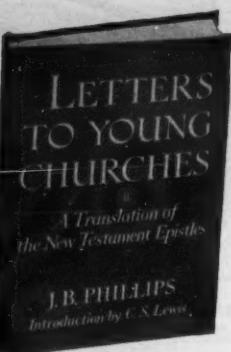
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author's explanation of the world that stood still at the command of Joshua has been told and retold by national weeklies as well as by scores of daily newspapers. We are asked to believe that the planets of our solar system are not as fixed in their orbits as we have been led to recite. They have gone off "on their own" in the past and may become reckless again—according to this writer. According to Dr. Velikovsky there were two periods of great catastrophe, one about 1500 B. C. and another some 700 years later. The material detailed is vast and at the same time comprehensive. Sacred writings of all races have been explored. The volume is both daring and original—and perhaps reckless. But also it is fascinating.

MR. MIDSHIPMAN HORNBLOWER, by C. S. Forester (Little, Brown, 310 pp., \$3). Within these backs have been gathered the always thrilling and convincing and sometimes bloodcurdling experiences of the immortal Mr. Hornblower. If you have ever liked the incredible but convincing naval hero you will particularly like him now. From the beginning he is good and very good. He just can't be stopped!

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EARLY AMERICAN METHODISM, 1769-1844, Vol. 1, by Wade Crawford Barclay (Board of Missions and Church Extensions of the Methodist Church, 493 pp., \$3.50). This first volume is a library in itself though it anticipates the expansion of one of the mightiest advances within the Protestant faith. Carefully documented, it is much more than a documentation. Nothing like it has appeared before. The book records early American Methodism but also interprets the total Methodist movement. Specific questions are answered that not only Methodists but all other Protestants may reasonably ask.

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I BELIEVE, BUT . . . by Walter R. Courtenay (John Knox, 182 pp., \$2.50). Between these backs is a brilliant and inescapable affirmation of dynamic Christian faith. Not a dissertation nor an argument and never a formal debate, here is a sharing of faith that will make your own faltering faith live anew.

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HAPPY MARRIAGE

(Continued from page 24)

Heavenly Father's love on the love his earthly mother shows toward him; and a boy with an unjust father finds it difficult or impossible to conceive of a just, impartial God."

"But I thought, Doctor, you were going to tell us that there were some definite, concrete things we ought to do for the children with the idea of preparing them for successful marriage?" Betty broke in. "Is it too early for that?"

"Not at all. From the very first you must do your best to help the children to progress normally through various emotional stages that are natural to them, without either dwelling too long on any of them, or skipping over them too quickly. Mother Radcliffe, for example, stopped her son's development at the stage of extreme mother love. It was normal at one time, but it should have been outgrown and left behind years before he grew up."

"How soon should we begin to think of providing proper companions of the opposite sex for the children to choose from?" practical minded Betty wondered.

"Providing properly supervised play and association between the sexes is important from the earliest years, long before it is time for them to think of picking out permanent mates. This should be begun before the onset of adolescence makes it difficult for boys and girls to be together without self-consciousness. Healthy good sportsmanship with its give and take is an excellent preparation for eventual marriage, a relationship that calls for the last degree of sportsmanship and teamwork. Making play opportunities for their children, and supervising them adequately, are not easy jobs for most parents; but they are highly essential, if the children are to make happy marriages."

"There's another thing," Tom put in. "I mean 'sex education.' I suppose we'll have to talk to them about it sometime, but I guess that can wait till they get to be eleven or twelve, can't it?"

"Not unless you are willing to be laughed at behind your back. Embarrassed youngsters won't let you know that they have been hearing all about such things for the past several years, while you and their mother were hiding your heads in the sand."

"Surely you wouldn't advise beginning earlier than that, would you, Doctor?" exclaimed Betty. "I simply loathe sophisticated parents who force undesired sex information on their children. I have heard that a safe rule is to wait until children begin to ask questions before you push the facts of life on them."

"That would be fine," I replied, "if only they would ask; and you certainly should answer them freely and frankly, if and when they do. But many children never get up courage to ask about things that have been puzzling them. An excellent way to approach this whole vital subject is to place in the hands of the child some such well-written book as Dr. Karl de Schweinitz's 'Growing Up.' Better still is reading such a book aloud to children before they are old enough to read themselves, showing them its informative pictures and answering the questions that naturally arise as the reading proceeds.

"They thus get acquainted, Tom, not only with themselves but with the origins of their pets and of the barnyard animals with which they are familiar. It is all made simple, plain and perfectly natural. Nothing is forced upon them, but neither is anything held back. Such preparation makes an excellent foundation for the difficult days of adolescence, and the very finest sort of preparation for marriage."

Betty leaned forward. "You say we needn't begin to think yet about playmates from among whom the children can select their eventual mates. But you know that Tom and I are church people, and we naturally hope our children will choose their life partners from among the members of our own faith. Don't you think that is an important factor in married happiness?"

"It is, assuredly. Marriages between Catholics and Protestants, or between Christians and Jews, while a few of them prove to be happy and successful, are nevertheless terribly handicapped from the start. So when the children get older, it may be wise to begin to think of steering friendships away from what parents honestly believe would be unfortunate inter-religious alliances. A much safer way of handling this matter than by excluding so-called undesirables is to enlarge the circle of acquaintances so that a wide choice is available. Parents who have their children's confidence can give them much valuable though unobtrusive aid."

"There is one rule, however, that I believe is every bit as sound today as when it was uttered nearly two thousand years ago. 'Be not unequally yoked together with unbelievers' is an admonition that cannot be too strongly urged upon young people. They will defy it at the peril of their success in marriage."

Just then Billy and little Carol opened the door and asked what we were talking about. Tom and Betty rose, and I walked with them to the door. "Go ahead and be the best parents, and the best husband and wife that you possibly can be. Live your rules and your commandments, and



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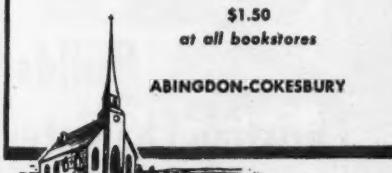
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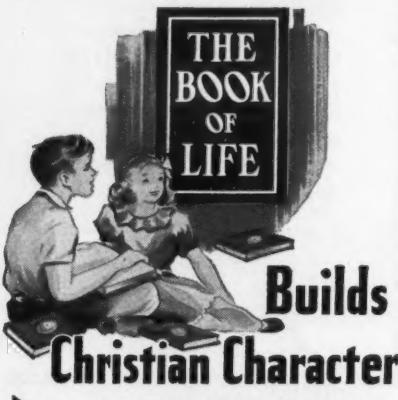
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you won't have to preach them much or often. I never worry much about young people who come to their marriage out of Christian homes where love is the main driving force. Like begets like; and the successful marriage and the happy home can be counted upon to reproduce themselves, if given half a chance. Billy and Carol are pretty fortunate youngsters, if you ask me."

THE VOYAGER

(Continued from page 22)

followed her so completely as did the members of the Travel Club. Somewhere early in the organization's history, Miss Goldie had been asked to plan the year's program. After that, the Club program was Miss Goldie. She was very firm with the members; after all, most of them had been her pupils and, in her presence, became once more little girls anxious to get extra grade points for outside work. She conducted the Club study as she conducted her classes—with a sort of inspired thoroughness that made each member feel she "had gone" to the places studied.

And so it was, when the world went mad, that strange names like Iwo Jima and Guadalcanal and Saipan did not send the women of Tyson scuttling to the atlas. This knowledge was not always a good thing. It gave mothers a white-lipped certainty about the character of the country in which their boys fought. Perhaps it also explained why Tyson always over-subscribed its Red Cross and War Bond quotas.

On the days Miss Goldie conducted the Club program there was a sort of glow about her, a thing that transcended clothes. It was then that her name was not too incongruous.

The war brought a new sort of returned student to Miss Goldie's door. He wore a uniform, and he did not talk of going to Yellowstone.

"Hello, Miss Goldie. Say, I've been to Japan."

"Hello, Bill. Yes, I knew you went. I read your letters in the paper. Even used them on the bulletin board."

"I hoped you would. That was partly why I wrote them." He blushed a little as he told her.

"I'm glad you kept your eyes open and learned things."

"Yes, ma'am." He was six feet tall, and had three stripes on his sleeve. But before her he was a little boy, seeking to prove his worthiness. "Yes, ma'am. I watched the country, and the people. Maybe this will sound funny to you, but we're going to have to learn to get along with those Japs, after this is over."

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"Say, Miss Goldie," he grinned at her, "do I get extra points for doing those letters?"

"You always do, don't you?" Miss Goldie said dryly. But you could tell she appreciated his joke.

"Funny thing," he said, all seriousness now, "first time I saw Japan I felt like I'd been there before."

The boys of Tyson were to say that same thing in the far reaches of the Pacific, in Africa, in Europe, in Asia—"I'll be dogged if this place don't look familiar. Guess we've 'been here' before with Miss Goldie."

"Not much like Tyson, was it?" Miss Goldie would ask them later.

"Not much. And yet it is, too. Guess it's like you used to tell us—all people and places are sort of alike, underneath."

The first few months after the war ended, Miss Goldie's door was full of boys most of the time.

"Say, Miss Goldie—I got to Switzerland. You ought to go back there."

"I'll go sometime."

"Why don't you go this summer?"

"I'll think about it—"

That was the summer she won first place in an essay contest, sponsored by the West Texas Chamber of Commerce, on "The Resources of Texas." The prize was an all-expense trip to Austin and the Alamo.

"Just to think," Miss Goldie said, "I've never seen the Alamo, or the capitol."

"Why, Miss Goldie," we protested in shocked disbelief. She who knew every syllable of their history, she who had been everywhere else, had never seen the two most historical places in her own state.

Wasn't it fortunate, she said, that the trip was scheduled for mid-June. Because of that, she could go by and spend a few days with her mother. "She lives with my married sister, you know."

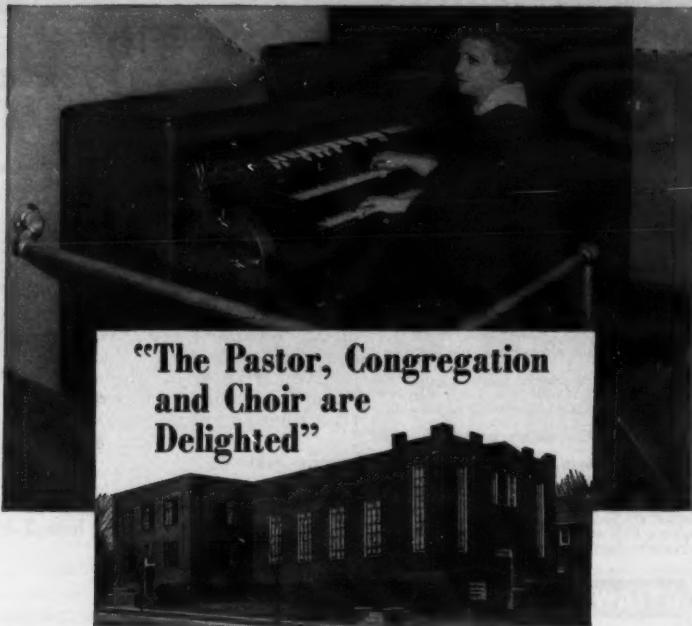
We didn't. Nobody seemed to know anything at all about her personal life. Even Carrie Fulton, with whom she boarded, knew nothing much.

Her friends gave her a farewell dinner. Miss Goldie thought it very nice of them. Everyone was being nice, she said. Her brother-in-law couldn't meet her bus, but he was leaving the pickup at the station so she could drive out to the farm the minute she got in.

Her bus was late leaving. There had been big rains to the north, snarling traffic. But finally she got started, sitting stiffly in the window seat, wearing her no-colored dress with a no-colored coat over it. She waved debonairly at those down to see her off.

"I declare," Carrie Fulton said, "she looked for the world and all like someone sailing away on a big liner."

And that was the last anyone in Tyson saw of her. (*Cont'd on page 69*)



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Big Haul

A friend watched a little girl pull out a big weed and, patting her on the head, remarked, "My, what a strong girl you are!"

"Yep, I know it," the child agreed, "and the whole world was hangin' on the other end of it."

Some Sight

Mother: "What are you doing in front of that mirror?"

Jimmy: "I want to see how I look with my eyes shut."

It Says Here

Teacher: "What are the people of New York noted for?"

Boy: "The people of New York are noted for their stupidity."

Teacher: "Wherever did you get that information?"

Boy: "From our books, Miss Smith. It says, 'The population of New York is very dense.'"

To the Rescue

The small one was being a pest. He had dashed across the aisle of the railway coach, had gazed long and intently in the stout man's face, and now was engaged in the serious enterprise of counting the buttons on the gentleman's vest.

At last the unhappy victim turned despairing eyes upon the small one's beaming mother.

"Madam," he asked, "what do you call this dear child?"

"Kenneth," she brightened.
"Then, pray, call him."

Oversight

The absent-minded professor was having a physical examination.

"Stick out your tongue and say 'Ah,'" commanded the doctor.

"Ah," obeyed the professor.

"It looks all right," said the doctor, "but why the postage stamp?"

"Oh, ho!" said the professor: "So that's where I left it!"

Reasonable Request

A feminine passenger had boarded the bus after the lights had gone out.

A tall man standing near her asked if he could help her find a strap.

"Thank you," she replied, "but I have already found one."

"Then I wonder if you would mind letting go of my necktie?"

—Boston Naval Shipyard News.

One Way

Bobby, 6, was given a real watch for his birthday. Proudly he strolled up and down the street past his home, stopping every moment or two to draw the watch from his pocket and look at it. But the biggest moment of the day came to him when his little cousin asked him what time it was.

Studying his watch, with great dignity, Bobby replied: "Two inches to 4."

—Lookout.

That's Different!

Rich Uncle: "I'm sorry you don't like your birthday present, but didn't I ask you if you liked large or small checks?"

Nephew: "Yes, but I didn't know you were talking about neckties."



merrylen

"I'm glad you think the room looks perfect—because it's going to stay this way!"

How's That Again?

An old gentleman who was searching for his hat was profuse in his thanks to the man who pointed out that it was on his head.

"But for you, sir," he said, "I would have had to go without it."

—*The Lookout.*

Memento

Answering a determined tap at the door, Mrs. Jones opened it to face her neighbor, who was obviously very wrought up.

"It's that boy of yours," she snorted. "He's just thrown a brick through my window."

A pleased look came into Mrs. Jones' face.

"Really! How interesting!" she exclaimed. "I wonder if you will let me have the brick? We're trying to keep all the little mementos of his youthful pranks; they'll be so interesting when he grows up."

No Co-operation

A man bought a parrot and in trying to make him talk he kept repeating, "Hello, hello."

Finally, the parrot opened one sleepy eye and said, "Line's busy."

Etiquette

A breakfast guest at the White House during the Coolidge administration was astonished to see the President pour his beverage from cup to saucer. Not to be outdone, the guest followed suit.

The President put cream and sugar in the saucer, and tasted the mixture with his spoon.

The guest was about to do likewise when Mr. Coolidge set the saucer on the floor for the dog.

Just To Make Sure

Little Eddie was almost finished with his night prayers. "Bless my mama, bless my papa, bless Aunt Kate, and please make St. Louis the capital of Missouri."

"Why, darling," exclaimed his mother, "why did you say such a thing?"

"Because," answered Eddie, snuggling down under his blanket, "that's what I put on my examination paper."

—*Young Catholic Messenger.*

Descriptive

The visitor who was examining the class asked: "Can any little boy tell me what a fish net is made of?"

One boy jumped to his feet eagerly. "Yes, ma'am," he volunteered, "It's made of a lot of little holes tied together with a string."

Not Much Help

"I beg your pardon, but what is your name?" the hotel clerk asked.

"Name!" echoed the indignant guest, who had just signed the register with a great flourish. "Don't you see my signature there on the register?"

"I do," answered the clerk. "That's what aroused my curiosity."

—*The Builders.*

Are you in the know?



To make a favorable impression on his family —

Greet them in Spanish

Affect a chawmin' accent

Avoid Slurbian

"Widen Bill tell me you were here? I bin dine to meetcha." You wouldn't say that, anyway! But in all your chatter, avoid Slurbian—if you'd win favor with this family. It's the language that slurs words, lops off syllables. Like "widen" for "why

didn't" . . . "dine" for "dying." Good diction builds confidence. And to stay confident on certain days, do yourself the favor of choosing Kotex: made to stay soft while you wear it. This softness really holds its shape. Keeps you serenely comfortable!



If wrinkles worry her, should she bring —

- Just denims
- Double-dark sun glasses
- Her new organdie dress

Your holiday's better with a bit of la glamour. So if "wrinkle-phobia" tempts you not to pack that dreamy cotton formal—here's news. Now many cottons are crease-resistant. Even organdie can shed wrinkles! And even at calendar time you can be your smooth, unruffled self—with Kotex. For no telltale outlines show. With those flat, pressed ends you're free from outline-phobia! And by trying all 3 Kotex absorbencies you'll find Regular, Junior or Super suited to you.



In removing a bone, should you use —

- Your fingers
- A napkin
- A spoon

Don't use your dinner napkin as a "catcher" or a "curtain"! Get the bone back to your plate quietly, neatly, with your fingers. Learn how to save yourself embarrassment, in all sorts of situations. On "problem" days, Kotex is the answer. That special safety center gives you extra protection—and you're so comfortable with your new light weight Kotex Wonderform Belt. It's made with DuPont nylon elastic—non-curling, non-twisting. Washable. Dries fast!



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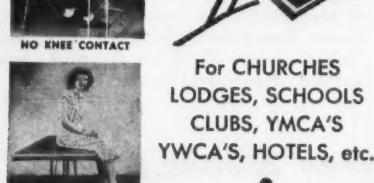
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LIGHT OF THE WORLD

(Continued from page 19)

plied: "We'll create a family—an average family—living in Jerusalem during the years of Christ's ministry. This family will be made up of real people—people who love and hate, who eat and drink and sleep and dream, who have ambitions and disappointments and victories! They'll be as authentic as the folks who live across the hall in your apartment house, or across the street in your town, or work at the desk across the aisle from yours.

"They'll be residents of an occupied city—Jerusalem, at that time, was not unlike Berlin or Tokyo at this time. There'll be all the excitements and thrills that go to make up life in such a city. The problem of fraternization, for instance—for undoubtedly it was a great problem in those days. Many beautiful Jewish girls must have been intrigued by the Roman soldiers; many a centurion must have pursued some glamorous dark-eyed woman who didn't speak his language. Our family will have a daughter who's tempted. She'll have a father who is perhaps involved with both the Romans and the Jews. She'll have a patient, gentle mother and a patriarchal grandfather who reads the prophecies from the Old Testament and who lives in the glorious past.

"Perhaps there'll be a blind child who sees with her fingertips and with the eyes of her soul. And there'll be a son who later becomes one of the Apostles. Through him the family will have direct contact with Jesus, and through the lives they live they'll have the necessary indirect contact. It will be as easy as all that. . . . Let's make "The Light of the World" the story of a family who lived in the early years of the New Testament, in the Roman-occupied city of Jerusalem. Let's make it the living, human story of a family who knew Christ—and loved Him."

And so the New Testament version of "Light of the World" was born, and with it was born the family of Tolmai, who was the father of Bartholomew. Little is known of Bartholomew, save that he was the son of Tolmai. So it was possible to take liberties with the other members of his family. And these liberties resulted in Leah, who worshiped her husband and adored her family. A good woman, patient always and kindly, constantly displaying grace under pressure. And there is her sister Rachel, a shrewish spinster, who envied Leah her happiness—and criticized Leah's husband and their children.

I made Tolmai a lawyer, cultured and well-bred, who had been chosen by Pilate to be his secret contact—a go-between, really, between his own race and the Romans. Tolmai trans-

lated not only the letter of the Law but the substance of the Law, and tried to steer an even course between the two.

I made the daughter, Miriam, a girl of spirit, as changeable as an April morn, hot tempered, passionate. And I brought about a meeting between Miriam and a Roman centurion named Anthony on the very day that her father drafted an edict which made fraternizing between Jewish women and Roman soldiers a crime punishable by dishonor and death.

The little girl of the family—Ruth, the blind one—moved softly through the house, a part of the family and yet apart from it. And bearded Isaiah, the grandfather, seated in the doorway, stared across the busy street with eyes in which philosophy was merged with bitterness.

Bartholomew? A confused young man, unhappy in his father's business, unhappy in his human relationships, longing for something which he couldn't quite define—until the shadow of Jesus fell across his life and gave it purpose and strength.

OF COURSE, there were other characters not members of the family. And as I got into the writing of them, they became very real to me. Pontius Pilate, harassed, trying to play both ends against the middle, a politician who was perhaps more sinned against than sinning, and his young and alluring wife, Claudia, who through her serving woman became interested in Christian doctrines. . . . Simon and Andrew . . . Judas Iscariot . . . Philip and the others. So the story was plotted; so it was conceived; so it was born.

And then came the business of casting the characters, and, unlike the casting of an average radio show, it was a strange and hushed proceeding. People were chosen not only because they were types physically and vocally, but because they were types emotionally and spiritually. For example, Leah, the mother, couldn't be just anybody. She had to be a woman who was really tender and sincere. Isaiah must have deeply religious qualities. Miriam must be daring and so, so young. The director, an extremely sensitive man, thought out every personality—as individuals and in their relationships, one to the other. For this family had to be flesh and blood, and yet they had to be a link to the past.

Engineer, organist, announcer—suddenly the whole studio's staff were pulled together and made into a group that was unlike any other group with which I have ever worked. Somehow,

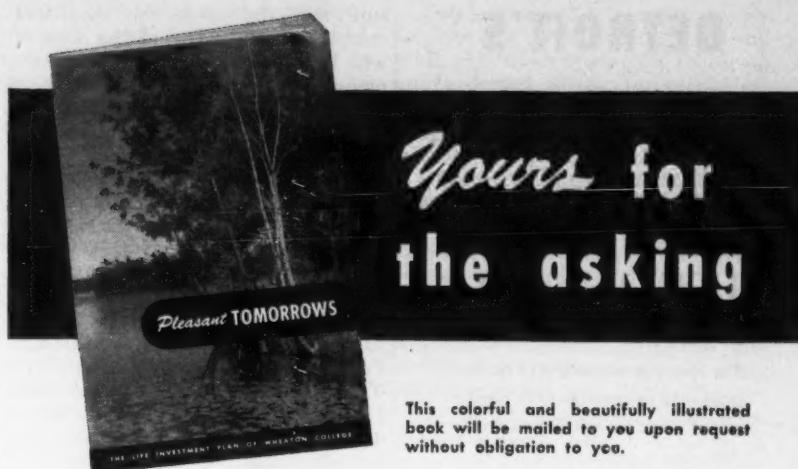
on the "Light of the World" set, people were kinder to each other than they were on other radio sets. There wasn't very loud laughter in the studio where the show was broadcast—the mirth was of a gentler sort. When the organist was warming up, the chords he struck weren't boogie-woogie—they had a reverence about them. Yes, that was the keynote of the whole operation: reverence. Even when the tension was high, when the drama was in a melodramatic mold, we were all conscious of the shadow on the wall, of that ripple reaching out, and out and out . . .

At first the name of Jesus wasn't mentioned in the story. It was just a straight story of people—of an often harassed family living in an occupied city. And then references to Jesus began to appear in the text. Someone mentioned a Child who had talked to a group of learned professors. When Christmas came, Bartholomew heard the story of a Baby who had been born in a stable and told it to his little blind sister and, with a doll cradled in her arms, the child taking the part sang the lullaby that Mary might have sung on another Christmas Eve. I think there were very few spiritually blind eyes in the studio that day—and there were also very few dry eyes. It was a charming thing to see the very tall director step out of the control room and go swiftly to the child and bend over to kiss her on the forehead.

And then Christ appeared and there was an unrecorded miracle—a small one. Just the healing of a spiteful woman's blinding headache. Aunt Rachel was the spiteful woman, and as the pain left her head the meanness left her nature. Miriam, from a distance, saw a tall Figure with copper-colored hair come down the road and bend over her suffering aunt and lay His hands upon her forehead. But Miriam wasn't close enough to see the Man's features or to hear His voice.

Later, on a lonely night, Bartholomew—confused by many problems—glimpsed a tall Figure walking across a meadow with a little lamb in the crook of His arm, walking with strength and surety and purpose and assurance. And Bartholomew's confusion left him, although no word was spoken.

And it was out of these glimpses of Jesus that a thread of melody was born. For we decided then that every time Christ was seen the organist would play music which would be undecurrent to the narration and it would always be the same music. In writing the scripts we have called this melody the "Jesus motif"—and when it begins to sound beneath the voice of a speaker the cast grows a tiny bit tense and their faces mirror a vague and undefinable excitement. And I'm



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SPIR & COMPANY, Dept. CH-60, Waterbury, Conn.

sure that the excitement they feel creeps into the heart of the listener who sits in front of his radio, perhaps many miles away.

The Jesus motif. . . It's odd how seldom studio scandal is mentioned on the "Light of the World" set. But it isn't so odd, either! It's strange how the different members of the cast go out of their way to do favors for other people—no, it isn't strange.

And as I write the scripts, spending long hours often over research that I might normally resent, I feel closer to my fellow men—closer, even though I'm in a city room, to the outdoors. Though I may be writing late at night I'm aware of sunlight slanting across a quiet place. And sometimes, on a hot afternoon, I seem to feel an echo of a breeze that blows across the

waters of that inland lake where Christ stilled the tempest.

I've written fiction for many years, as you members of the CHRISTIAN HERALD family know. I've written for radio some fifteen years, but I've never had a more satisfying experience than this one. The bond between the various production units and the author has been warm and close and rich, and if the show were to stop tomorrow I'd feel better for having written it—more sure of myself, and of the eternal plan which includes us all.

Authoring the "Light of the World," living with it, loving it, has given me a reflection of that shadow, the ripple has touched my soul. Giving the New Testament a different dress has been more than a task and a job of work. It's been a rare privilege.

FARMER EBERS AND HIS COUNTRY CHOIR

(Continued from page 26)

and heartfelt ring. The choir added to the voice of praise. The spirits of the people began to lift.

One of the visitors was a furniture dealer from Seward, ten miles away. He too was pretty low in spirits when he entered the church. Nobody had any money. Business was at a standstill. But the service and singing inspired him. He went back to his store determined to do something creative. Designing a little stool for children, he began manufacturing it in small quantities and offering it to city department stores. It caught on. To date, he has sold over 300,000 and is manufacturing other products in connection with his furniture store.

A new hope burned in the farmers too after the Festival. It was a hope inspired by their newly painted church and by the Festival. Counting blessings they did have after all, singing songs of thanksgiving, had turned their hearts from despair.

I went out to Nebraska to hear this famed choir sing at its twelfth Harvest Festival. It was a mellow, golden, October Sunday. We streaked down the straight dirt road on Nebraska's windswept plains toward the church. It stood out on the open prairie like a beacon light. Its green and white spire could be seen for miles with the naked eye; with binoculars, from the tower of the Capitol building at Lincoln, 25 miles distant.

As you sped down the road, you saw other cars loaded with people converging on the church. They waved friendly greetings to each other. Some came from as far as 150 miles away. Others from nearby Lincoln, Seward, Milford. Soon every cranny of the church and Sunday-school room was filled and overflowing.

As you entered this unpretentious church, heated in winter with wood

stoves, you were struck by the beauty of the altar from which the pulpit had been removed. Tall corn stalks with huge golden ears, yellow pumpkins, squash, jars of preserves, wheat stalks and grain, green alfalfa, bright splashes of marigold, the fruits of the field were grouped around a picture of Jesus. The best of the harvest was here—"the first fruits unto the Lord." Their size and abundance were impressive.

Now the grownups and children packing the church stood for the first hymn — "Rejoice, give thanks and sing." Here was singing with heart and soul, everybody joining. Like a great hallelujah chorus it lifted and carried you irresistibly, and you raised your voice with the others. Afterward, a feeling of thankfulness surged over you. You felt glad to be alive and well, glad to be living in this great land of plenty. You sat down all aglow.

Then the choir stood, ladies in front, bronzed, stocky farmers in rear. The leader raised his hands. They began Bach's "Now Let Every Tongue Adore Thee." It wasn't just words these choristers were singing. They were intoning a deeply felt prayer. They sang as naturally as their native meadow larks. I've heard this number sung by the best ensembles; I've never been more moved by it.

And so it went through three services of the day, two in the morning and one in the afternoon. Noted local speakers addressed the throng at each meeting. The choir sang again and again, sang with finish and artistry, and, above all, with feeling. The congregation, looking at the altar, sang rousing hymns of praise. At noon all visitors were invited with true hospitality to the farmhouse of the parish to share in the fruits of the harvest around a bounteous board.

The accomplishments of this singing church and choir are largely due to the infinite patience, industry and vision of Albert Ebers. For twenty years he has guided the choir, held it together, wakened pride in its members to sing well the music of great composers. To this end he has given of his crowded time unstintingly.

Ebers grew up on a farm just half a mile from the church. His grandfather, Christian Eberspacher, settled in this country in 1880. A former church director in Germany, Eberspacher soon had his neighbors singing and erecting a church. Albert's father taught him to read notes and play the piano so he could accompany the singing. He also learned to play the guitar. During high-school days he traveled miles to sing in a male chorus in a nearby town.

While attending Agricultural College at the University of Nebraska in Lincoln, Albert caught a vision of what music could mean in worship and life. He became a member of the famed Lincoln Cathedral Choir and a close friend of John N. Rosborough, the director, who gave him some hints on conducting. Albert saw how singing the great sacred music of the ages influenced the lives of the student choir members. Some had never been inside a church before. Their experience often transformed their lives.

Albert believed that, with sufficient rehearsal, good results could be had in the home church. He was asked to start a choir. To do so would cut into a heavy schedule of school duties. He'd have to come home each week for rehearsals. The dirt roads were unpredictable in winter, often impassable. Members would be scattered, living within a radius of twenty-five miles. But he decided to do it.

FROM the first, he trained the choir to sing good music and to sing from the heart. It was quite a chore learning a new piece. Parts must be drummed out and learned by repetition. Choir members who could read music were placed between those who couldn't. Only after parts were learned by heart was the choir coached in interpretation.

The extraordinary results Ebers attained in interpretation were due largely to the endless study he gave each number between rehearsals. He went over the words while working in the fields of a summer, while doing chores in the winter. What feeling should they convey? He'd sing over a passage again and again just to get the right shade of feeling. Then he'd impart what he had learned to the singers. He abhorred a "parroting" of words. "A song does not come alive," he says, "unless you feel the words."

Determined not to sacrifice quality for quantity, Ebers presented the full choir only when thoroughly rehearsed and prepared, mostly for special occasions such as Christmas, Easter, Harvest. On intermediate Sundays, he featured soloists, duets, quartets. He saw another advantage in this arrangement. The choir members, scattered through the church of an intermediate Sunday, could give the congregational singing lift and go.

Apple-cheeked, with a ready, infectious smile, Ebers is one of the most progressive farmers of the district. His picture appears frequently on farm magazine covers and adorns the stationery of Bill McDonald, farm editor of Station KFAB. He is beloved by all who know him, particularly the choir members. On few occasions over the years has he missed a rehearsal. He insisted on finishing a rehearsal once although in severe pain. Then he was rushed to the hospital with a ruptured appendix. During the three weeks in the hospital, the choir did all the work on his farm.

Music to Ebers is food for the soul, something that sustains the inner life. He finds it a natural means of expressing your faith, hope, aspirations. He considers it a necessary part of worship, as did the early church fathers. Music and religion grew up together; one complemented the other. You sing

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Everyone in this community sings and likes to sing. Aunt Mary, 68, and Aunt Carrie, 70, who tend their own farm, are known far and wide. They chug around the countryside, playing the musical saw, banjo, auto-harp and piano, bringing cheer to shut-ins.

One of the oldest members of the choir, Mrs. Jacob Wurst, has sung the old hymns from the time she was a girl. She sings them when dispirited. "They roll the gloom away," she declares. She sings them for courage, for comfort, and finds that the singing brings peace and cheer. She likes particularly "Take It to the Lord in Prayer," because it reminds her of the greatest privilege in the world, the privilege of prayer.

Years ago, Ebers' grandfather hung a German passage from Luke on the church wall. Translated it reads: "Blessed are they that hear the word of the Lord and keep it."

Ebers and his choir have made that passage live. Spreading the word with their voices has helped them keep it. "Music," said Ebers, "is one of God's greatest gifts to man." Certainly, Ebers has made it one of God's greatest gifts to this community!

IS THE OLD-TIME REVIVAL COMING BACK?

(Continued from page 40)

about it. I was quite irrelevant, except as a mouthpiece of the Gospel."

In preaching, Billy Graham uses the tried and true techniques of mass evangelism. His sermons are easily grasped. But his messages are so literal that a Bible novice might have difficulty in knowing when he is biblical and when he is giving his own interpretation. In talking about the glories of heaven, he not only reminds his rapt listeners that there will be streets of gold and gates of pearl, but says that he is going to ride around in a Cadillac and wonders if others do not want to join him!

Graham puts the powerful ring of authority into his words. "Who said it? God said it!" is a typical phrase, as he waves the Bible aloft and points to it for emphasis. He is dramatic. His favorite gesture is an emphatic forward step and a pointing of the index finger.

Over and over, his message is: "Repent! Flee from the wrath to come!" This, too, was the burden of Peter's preaching on the Day of Pentecost. Billy Graham's emphasis is upon the moment: "Now is the accepted time—come to Christ before it is too late."

Bryan Green likewise preaches for a decision. "Man is either for God or against Him," he says. There is more of the scholar about Bryan Green. When he quotes Karl Barth, you feel that he really knows something of Barth's position. Green is concerned that men might be Christians through and through. At Trinity Church, Boston, he said: "If one of these charming young ladies here were to ask me to give her a recommendation for a post in some bank and I said, 'Miss So-and-So is a wonderfully conscientious

worker, and I am sure she is keen at her job and she is almost honest,' she wouldn't get the job. There are plenty of people in our churches who are almost Christians, who are not far from the Kingdom of God. But what is the good of that? You have got to be in the Kingdom."

A characteristic of both evangelists is a tremendous drive. On the opening day of his mission in New York, Bryan Green spoke in six different churches. The phenomenal crowds in New York were due as much to his personal contact among the 170 parish churches as any other one factor.

Nor did Billy Graham's meetings in Boston just happen. For all of its liberal theological history Boston has a large contingent of Christians who place major emphasis upon biblical literalism and evangelical techniques. The Billy Graham revival has been a healthy corrective for the religious formalism of the area.

In his own way, each man utilizes all his strength and wisdom to present the claims of Christ. And only by employing every possible method can we win the world to Christ and proclaim Him as the Lord of every area of life. We must have pastoral evangelism, educational evangelism, personal evangelism, denominational evangelism, cooperative evangelism, radio evangelism, printed-page evangelism and mass evangelism. All are being used by God. Billy Graham recognizes this, and it is one of the most refreshing things about his whole ministry. Bryan Green, too, knows the need for Christian cooperation. The two flaming evangelists are not in competition.

Is it any wonder that God is honored in their ministries? THE END

**THEY GAVE GAMBLERS
THE BUM'S RUSH**

(Continued from page 18)

At first even some church people opposed him. Gradually, however, sentiment swung over into the governor's favor. Public opinion polls conducted by the *Minneapolis Tribune* have indicated that the anti-gambling adherents now exceed seventy percent.

Governor Youngdahl's double-barreled weapon in bringing about the reform has been: (1) his right to remove from public office officials in whose jurisdiction there are a considerable number of violations of law; and (2) a law passed by the legislature in 1947 by which conviction on charges of exhibiting devices for gambling can mean the loss of all licenses issued by the state.

All in all, by the end of 1949 it was exceedingly unprofitable and unhealthy to operate gambling devices in Minnesota, Nebraska or Iowa.

Surprisingly, the lawbreakers who stubbornly held out to the last ditch were some few churches with their bingo games—all, they said, for charity. Anderson took the same stand that Youngdahl had taken—"It's gambling."

Gambling devices are not usually found in Protestant churches. Sometimes overly zealous Ladies' Aiders will sell chances on a quilt or other kind of handiwork. "That's gambling too," Youngdahl bluntly told the people of Minnesota. Anderson and Larson agreed. They had little trouble making that interpretation stick.

The really big church gambling was being carried on in the Roman Catholic churches, where bingo and roulette wheels brought in hundreds of thousands of dollars. Reluctantly the Roman Catholic authorities closed down this lucrative source of revenue. Msgr. Maurice W. Helmann wrote in the *Roman Catholic Southern Nebraska Register*: "There is nothing to do but comply with the law until such time as reason prevails again . . . But we shall continue to protest with ceaseless vigor that the law, as interpreted, is illogical and unjust and should be amended."

Governor Youngdahl and the two attorneys-general have advised the clergy of the Roman Catholic faith that they are naturally at liberty to seek to amend the law; that is their privilege as citizens. But until the law is amended, churches as well as clubs and pool halls will obey it.

At this writing it looks as though the law will stand—unless the legislature should be stampeded by gambling interests or ecclesiastical wire-pulling—for the sentiment of the three states is steadily growing stronger. They want no more gambling—with or without benefit of clergy. THE END



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PICTURE OF THE MONTH

IT IS only last year that we chuckled with pleasure while reading the real-life chronicle of a happy American family. The book "Cheaper By the Dozen" told, with high good humor, of a household of twelve children run with much precision by an efficient father. This fabulous parent was Frank B. Gilbreth, the well-known industrial engineer; his charming wife was Lillian M. Gilbreth, herself an eminent lecturer and psychologist. It was two of the "dozen" progeny, Frank B. Gilbreth, Jr. and Ernestine Gilbreth Carey, who collaborated in setting down the reminiscences which now are brought to life in the motion picture by the same name, produced by Lamar Trott for 20th Century Fox and directed by Walter Lang.

"Cheaper by the Dozen," made up of well-selected episodes from the book, is set in the early Twenties, with good attention to details of the period. In the photoplay, as in the book, we meet people, not "characters." Clifton Webb, as the brilliant, over-powering father with dictatorial tendencies, is never given to eccentricities; he is strict but beloved by his fun-loving and obedient family. Myrna Loy, as the mother of this flock, is a good contrast. She shows amusement, annoyance, approval and disapproval quietly through facial expressions, with apt comment and evident strength when occasion demands them.

We follow the family from Rhode Island to New Jersey, a migration effected in the family car, "Foolish Carriage." We join the family council when such questions as sharing housework and purchasing a rug are brought up, and we cheer with the family when the chairman is bested by a majority decision to add a dog to the group, much against his wish. We suffer through an epidemic of mumps and a mass tonsillectomy, complete with picture-taking and family groans. And we listen with sympathy to the discordant results of a group music lesson, remembering our own juvenile efforts in that direction.

A pleasant atmosphere persists until on the eve of what might have been the reward of his career, the father dies suddenly. This tragedy is presented without mawkishness or sentimentality, which deserves commendation. The family tightens its bonds, as they were well prepared to

"Cheaper by the Dozen"



Dad, played by Clifton Webb, is over-ruled and chagrined when the family council votes to add a dog to the household. Myrna Loy plays Mother.

do, and the mother takes up professionally where the father left off.

It is refreshing to see a faithful portrayal of a normal, uninvolved, moral and responsible American family. We trust this film will be sent abroad to acquaint the rest of the world with the "real American scene." **F**

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults: Y—Young people;
F—Family.

ERROR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★**THE WINSLOW BOY** (*Eagle-Lion*). This engrossing British drama is based upon a famous case which, first concerned with the vindication of a boy charged with stealing five shillings, developed into the justification of the right of the individual to be heard in his own defense, even against the state itself. The central characters are the boy's father (Sir Cedric Hardwicke) and sister (Margaret Leighton) who sacrifice themselves in his behalf and the brilliant barrister (Robert Donat) who successfully pleads his cause. Superbly acted, this is drama in its highest form as excellent entertainment. **A, Y**

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

THE ROCKING HORSE WINNER (*J. Arthur Rank; Universal-International*). Based on a short story by D. H. Lawrence, this absorbing drama contains such a scathing condemnation of materialism and irresponsibility that it might be called a modern morality play. It deals with a sensitive boy who, discovering an uncanny clairvoyant faculty, is persuaded to use it to pick horse-race winners, and thus provide luxuries for his insatiable mother. At his untimely death, the mother's shock ends the story in a devastating climax which may be interpreted as possible repentance. There are ethical flaws; as, for example, the treating of gambling as a legitimate way to obtain money. But the picture is emotionally stirring and a superb musical score blends in with the highlights of the story. **A**

BORDER STREET (*Globe Film Distributors*). Beginning in 1939 with the start of the war in Poland, this film recounts events preceding and during the Nazi occupation of Warsaw, the confining of Jews in a walled ghetto and the burning climax of their armed revolt. The whole presentation is kept in good taste, with minimum gruesomeness. The cast is made up of Polish stage and screen actors including several young people of great talent; there are English titles and an excellent foreword by Quentin Reynolds. **A, Y**

THE REFORMER AND THE REDHEAD (*MGM*). A lively comedy involving clever satire on political campaigns. June Allyson portrays a wholesome but hot-tempered young woman who resents interference of her father's management of the city zoo by the local political boss. Dick Powell is the reform ticket's candidate who flirts a bit with power politics to gain support but repudiates all questionable connections to win a clean election. The humorous plot, clever dialogue and

good acting combine to make this film pleasant family entertainment. F

STAGE FRIGHT (*Warners*). Mystery-thriller, combining some humorous situations with a continuous strain of suspense. The background of the theatrical world gives the action some touches of play-in-a-play, while the drama unrolls in an undertone of reality. Set in London, the play takes advantage of familiar people and places to entertain. There is superlative acting by those in the main roles and a carefully selected supporting cast contributes much to the play's success. A

THE THIRD MAN (*Selznick*). When an American writer goes to Vienna to engage in business with a childhood friend who has prospered in postwar commerce, he discovers that the man has met with a fatal accident. This is the story of his efforts to unravel the mysterious circumstances attending the tragedy. The majority of the characters involved are anti-social persons outside the pale of moral, ethical and social considerations. The tragic theme is blunted somewhat by the general atmosphere of inertia. A

A RUN FOR YOUR MONEY (*J. Arthur Rank; Universal-International*). A day in London to receive a cash prize from a newspaper is the setting for this sprightly tale of two Welsh miners' adventures in the city. There is humor in incidents and dialogue, but an occasional excursion into slapstick. An element of sincerity and native goodness runs through the men's characters, even though they are faced with strong temptations, some of which they do not resist. Their lack of sophistication brings a tender element to the story. The tourists' views of London—outside of a tour of the pubs—are a delight. Excellent renditions of Welsh airs. A, Y

NO MAN OF HER OWN (*Paramount*). The dilemma of a woman who, deceitfully impersonating another to give her child a name, must render accounts to her conscience and make peace with herself and society. As such, it is well done, with the constant feeling of tension and lack of emotional security made very real by the excellent acting of Barbara Stanwyck. Some ethical phases of the subject are questionable; but family solidarity, respect and affection are pictured as desirable. A

UNDER MY SKIN (*20th Century-Fox*). A far-from-edifying tale concerning a disqualified American jockey in Europe, his motherless son who grows up believing that gambling is an honorable pursuit, and a French cafe singer whose contempt turns into love, mainly from her motherly compassion for the unfortunate boy. The father makes one honest attempt to erase his past and dies in the attempt. It is implied that this supreme sacrifice atones for his former misdeeds—an untenable theory since false values of life are already imparted to the son. Brutal fighting, physical torture, muddled morals. A

CHAMPAGNE FOR CAESAR (*United Artists*). An amusing farce, poking fun at radio quiz programs and advertising stunts, featuring Ronald Colman as the "walking encyclopedias" who knows all

the answers but cannot remember his own social security number. "Caesar" is an impolite parrot with an affinity for intoxicants, another ridiculous touch. Acting is uniformly good, settings are interesting and the general tone is in good taste for such a pointed farce. A, Y

THE LAWLESS (*Paramount*). Documentary in style, this exciting melodrama is packed with action, some of which is violent. It exposes the treatment accorded a group of Mexicans in a California community filled with hate and lawlessness because of race intolerance. The small town atmosphere is well established and the acting is excellent. Several situations remain unresolved but the general social impact is realistic and the motivation for such a production undoubtedly sincere. A, Y

ONE WAY STREET (*Universal-International*). After running away with the stolen loot from a gangster ring, taking along the leader's girl-friend, a doctor finds a new incentive for life in treating those who need his skill in an isolated Mexican village. When the couple desire to make restitution and start life anew, they are thwarted through more involvement in crime and a fatal accident. While there is maintained suspense and reasonably good acting, the nature of the story and the characters it portrays make it of doubtful entertainment value. A

THE YELLOW CAB MAN (*MGM*). In this fast and noisy slapstick farce Red Skelton has ample scope for his peculiar faculty of making fun out of endless complications. There are some very funny moments as well as some dragging episodes, some surprises and a slight thread of suspense. F

BARRICADE (*Warners*). A man who has killed his brother to gain ownership of a mine employs "men with a past" to work it and demands their loyalty and willingness to fight for him. Unbelievably cruel to the point of sadism, his treatment of those who cross him in any way furnishes the frame of a plot crowded with violence, gun fights, foul play and extreme brutality. So gruesome and unsavory a presentation is inexcusable. A

MILITARY ACADEMY (*Columbia*). Four tough boys are sent to a military academy by a judge who believes they can be helped to become decent citizens if given proper guidance and understanding. The boys break rules and present a general problem until a change of heart is effected and the jurist's prediction is fulfilled—though the genuineness of the boys' sudden reform is not completely convincing. A, Y

FAUST AND THE DEVIL (*Columbia*). Produced in Italy, with English titles, this is a combination of Goethe's drama, Gounod's opera "Faust," and some interpolations from Boito's "Mephistopheles." Some of the actors sing their parts while, for others, the music is furnished by operatic artists and synchronized skillfully with the action. A highly artistic production which will delight music and opera lovers. A, Y

THE OUTRIDERS (*MGM*). A semi-historical western deriving its greatest appeal from unusually beautiful scenery. There is an excellent cast and a mildly interesting plot with a Civil War background. The music activates a slow-moving plot but tends to be wearisome. A, Y

YOUNG DANIEL BOONE (*Monogram*). A story of colonial frontier days with Daniel Boone as the hero. Even though the film is not artistically superior, the characterizations and adventures of young Daniel, as well as the woods and animal lore, will interest children. F

THE GREAT PLANE ROBBERY (*United Artists*). The account of a daring hold-up in an airliner flying from New York to California. The crime involves deliberate murder and dishonesty among crooks. There is a slight touch of humor, but it is nevertheless another crime picture. A, Y

IT'S A SMALL WORLD (*Eagle-Lion*). The moving story of a midget, the frustrations and problems he meets, and the exploitations to which he is subjected until he finds a satisfying place for himself. Frankly faced are some serious considerations on the iniquitous tendency to make freaks of persons who are different. While the social implications might have been presented more forcibly, the picture is interesting. A, Y

KILLER SHARK (*Monogram*). A virile story of a college youth on a vacation visit with his father who runs a shark-fishing enterprise in the Gulf of Mexico. There are some criminal aspects of the plot as well as drinking in waterfront saloons. A, Y

D. O. A. (*United Artists*). A hectic plot with clues and counter clues, tortures, murders and subversive activities, centers about a man who comes to the police to reveal how his own murder by poison has been planned and is succeeding. There are many far-fetched angles in what seems to be a useless tragedy. An assortment of anti-social characters and a hero who is far from edifying. A, Y

SINGING GUNS (*Republic*). A man who has turned outlaw to satisfy a grievance is reformed through the intervention and confidence of the town doctor, who is also a minister. A well-constructed plot, beautiful scenery, excellent horsemanship. There are fluctuations in the ethical and moral values demonstrated by the characters, but social retribution is achieved at the end. F

TYRANT OF THE SEA (*Columbia*). Napoleon's attempts to invade England in 1803 are the setting for the episodes depicted in this violently brutal melodrama featuring naval battles, mutiny and discipline. The acting is not convincing and there are anachronisms in speech and properties. A, Y

OUTCAST OF BLACK MESA (*Columbia*). A Durango Kid western in which crime is emphasized, with plot to frame an innocent man and kill for plunder. A, Y

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(PLEASE PRINT)

SUNDAY SCHOOL LESSONS

(Continued from page 51)

final landing ashore. It is a dramatic story, well told.

Now he was ready to accept his commission. He preached in Nineveh with such power that the whole nation was brought to its knees in repentance. Instead of joy in the success of his preaching the prophet sulked, disgusted that the city should be spared. National or racial pride is a cruel thing. It blinds the eyes to the suffering of little children and the agony of whole nations. God illustrated His mercy by a gourd that had grown up to give shade to Jonah. As it withered under the Oriental sun, Jonah sympathized with it. How much greater is the sympathy and mercy of God.

The sequel to this great missionary prophecy also was centered in Joppa. Then it was the Christian Jews who must decide whether their God was big enough to take the Gentiles into His heart, or whether their race was still to be the exclusive object of God's love and care. At Joppa Peter saw the vision that settled the matter for him. He went down from that house-top experience to evangelize a whole family of Gentiles. Later he joined forces with Paul to preach Christ to all men, without regard to race or nationality. That is the mission of the Christian Church today if it is to be true to the merciful purpose of our Father-God.

Questions:

If we think of God as the Father of all races and people, what does it imply as to our attitude toward them? Can we despise, hate, or ignore any race or people? Have we, who know God, a responsibility toward them? If so, just what is that responsibility in the terms of me, personally, and of my church?

Is there still danger of personal and national pride when God bestows great blessings? Are there signs of pride in our nation? Have we accepted the truth that we are blessed in order that we may become a blessing? Can a Christian ever accept security and self-interest as the basis for national or personal policy?

ANSWERS TO PICTURE QUIZ

(See page 27)

What Dick is doing wrong:

1. Slouching back in chair.
2. Dripping food from spoon.
3. Leaving napkin on floor.
4. Holding knife wrong.
5. Fork stuck into bread.
6. Bread is off his plate.

What Peggy is doing wrong:

1. Sitting sideways on chair.
2. Playing with doll at table.
3. Placing elbow on table.
4. Leaving her knife and fork off plate.
5. Eating whole slice of bread.

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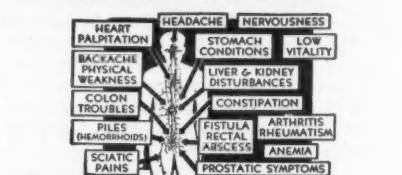
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THE VOYAGER

(Continued from page 57)

Carrie Fulton, the last to see her, was the first one to have the news. The brother-in-law called her, and the news he had to relate sent her tears streaming down her face, to our house.

"The most horrible thing has happened," she said. "Miss Goldie Parks has been drowned."

Mother said, "Oh no—" and the way she said it, I knew she felt as I did. Not Miss Goldie. She was eternal, everlasting—like the mountains she taught us about.

"It was a flash flood," Carrie went on. "She got caught in the arroyo that runs between her sister's house and town. They found the truck, but they haven't found her. They've given up hopes by now. More than likely her body is down to the Rio Grande—may-be even on its way to the sea—"

"Poor Miss Goldie," Mother said. "She didn't get her trip. But then, she added quickly, "she's had so many trips—"

"That's where you're wrong," Carrie said. "I found out from her brother-in-law. She'd never had a trip. Never, in all her life."

The town had her story now, a story as fantastic as the news of her death. Miss Goldie had never been anywhere, save to her sister's to nurse the mother who "was not well." Every summer she spent there.

It was during these summer months that she "took" her trips. She had her mail sent there—travel folders, books, advertisements, magazines. She read these, and for that time, she literally lived in the country about which she studied. Here she traced the routes of her "travel" which she brought back to us. They were the fabric from which romance was made, and when she shared them with us, they were real for us, too. Who were we to say she had deceived us?

We talked it over uncertainly.

"She never *really* said she went to those places—I mean, really *went* there, did she?"

"Well, no. Remember—she called it 'going to' a place when we studied it."

Yes, we remembered.

We remembered, and we could not feel sad. It was as if one of Miss Goldie's wall maps had unrolled, letting us see the true picture of the thing that had happened to her; as if all the wisdom she had given us about far places was crystallizing into a single moment of perception. She had given us a kinship with space, a feeling of being at one with the universe. And we followed her now in the path she had prepared for us.

We knew, at last, Miss Goldie had embarked upon a Journey Magnificent. And, as always, the old magic held.

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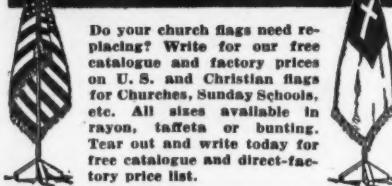
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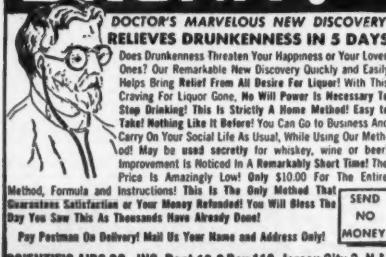
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"Shotgun" Tactics

TO THE EDITORS:

Under "Church News," March issue, there was the item captioned "Jilted," in which you laud as "a wise gentleman," the judge who thwarted the efforts of the Evangelical-Reformed and Congregational Christian Churches to merge their forces into one denomination. On the facing page under the heading "Union," you seem to take delight in the meeting of the forty-five Protestant leaders at Greenwich, Conn., "to discuss ways and means to bring Protestants together," asserting that "Protestants are fed up with divisions," etc. This sounds like double-talk to me. Can you reconcile these two attitudes?

You imply that "shotgun" tactics were used by the proponents of this merger movement in Brooklyn. In the light of our own experience that implication is perplexing to say the least. It might be of interest to you to know just how the merger proposal was handled in our local churches. For months before the matter was submitted to the local congregation for a vote, booklets, "The Basis of Union," were distributed among the members that they might acquaint themselves with the basic issues involved. Then after ample time for study of the question, each member was given opportunity to express his choice.

Hamersville, Ohio JAMES W. ROGERS

• *Gabriel Courier, who wrote both items, explains: "This reporter's point was not that shotgun tactics were involved on the part of the denominational officials and he is repentant that he was misunderstood—but rather that if a judge had to force union upon the Cadman Church, it would have been a shotgun union. Gabriel Courier is all for union, but doesn't think we can get it by court order."*

... Your title of "Jilted" and your use of the term "shotgun" are too sadly appropriate in describing the illegal and compulsory and unhappy circumstances of this whole illegitimate proposal. Our churches are the parents of the General Council and we were compelled to interfere with a proposed marriage that was obviously foredoomed to unhappiness and divorce. But you get slightly off the beam when you ask: "But what kind of ecclesiastical logic is this: one church hauls its denominational leaders off to court for daring to say yes for everyone; gets a ruling which lets this self-same church say no for everyone!"

In the first place one church really

didn't bring the suit. We brought the suit on behalf of more than 1000 like-minded churches all over the country. They formed a committee, shared the expenses, and agreed that our church, in the same city as our General Council offices, should spear-head the attack. "One church" does not "say no for everyone." This one church simply compelled the General Council to face the fact, which all 1000 of our no-voting churches had contended all along, that the nature and policy and procedures of Congregationalism would not allow the kind of merger proposed by "The Basis of Union." The court, reviewing our Congregational history and documents and procedures, and listening to the most competent testimony which both sides could marshal, agreed 100% with the contention of our no-voting churches. The Congregational Churches are independent, and the General Council is a mere agency of these churches, and, consequently, has no power of itself to decide anything for the churches. It is as simple as that.

That judge is a wise gentleman and "Jesus' prayer for the unity of His followers can never be answered with a shotgun." Our Lord did not pray for any kind of organizational unity among the churches. His prayer to God was "that they may all be one, as we are!" That is, one in purpose and spirit. We are for that kind of church unity, and are for a greatly increased measure of cooperation between all the churches. But we are not ready to give up our Congregational freedom for a Presbyterian type of control even though it is called a United Church. A fact, not publicized by those who favored the merger, is that only 14% of Congregationalists throughout the country voted for the union. It is true 14% gave a 51% majority vote in the category of churches, but the minority vote in these churches was pretty large.

Brooklyn, N. Y. ARTHUR ACY ROUNER

• *Mr. Courier's reply: "The fact remains that action in the name of Cadman Memorial Church has forestalled union. Fact also remains that Cadman Church's desire for individual liberty is not different from that of a good many other churches, Congregational and otherwise, who believe they can best serve God and a needy world through a unity of spirit rather than through physical oneness. And in any case the spiritual unity must precede physical unity... Regarding Jesus' prayer for unity 'that they may all be one, AS WE ARE,' there is no intimation that Jesus ever brought suit against one of the other members of the Trinity."*

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THE FAMILY BOOKSHELF has in prospect the publishing of a "Christian Herald Cook Book." We are eager to include in this volume as many original recipes by our readers as space will allow.

Do you have a recipe of your own . . . one of which you are just a bit proud . . . one that has brought enthusiastic comment from friends and loved ones?

If so, why not share it with us?

We are unable to pay for recipes, but those used in the forthcoming book will be credited to you by name.

In submitting entries, please be quite specific as to ingredients, measurements and method of preparation—and don't forget to give your full name, and those of your town and local church.

You may send more than one recipe—providing all are original with you, or have been handed down in your family—or submit recipes by others, providing you have their express permission to do so.

Send all entries to: Editor, Christian Herald Cook Book, 27 E. 39th St., New York 16, N. Y.

Thanks to Mr. Penney

DEAR MR. PENNEY:

I wish to acknowledge with gratitude the renewal for 1950 of CHRISTIAN HERALD that you have made for me. There is no other publication we receive in our home from which we get so much good. We all rate it tops!

Longmost, Colo. EARL D. FAULKNER

A word of explanation re the above: Mr. James C. Penney, author of our regular feature "Lines of a Layman" and longtime friend and supporter of CHRISTIAN HERALD, has for years sent gift subscriptions to this magazine to a large body of friends and co-workers. Mr. Faulkner is one of many who have written Mr. Penney of their gratitude for the gift and their appreciation of the magazine.

For Stalin's Conversion

TO THE EDITORS:

Why not a concerted action to prayer for Stalin's conversion? Our thinking about Russia and its people is becoming warped. I have helped some of the D.P.'s who are White Russians; they are to me just a step above the Jews in their suffering. They are the most violent haters of Communism, yet they are still Russians. . . . It is almost beyond our faith to think of Stalin turning about and accepting Christ and His ways—but is it impossible? I think the fact is only limited by our lack of faith. I have never seen a written word on this subject.

Lake Alfred, Fla.

LEILA H. CHAMBERLAIN

"Huckster of Hatred"

TO THE EDITORS:

Re Thorp McClusky's article on Gerald Smith (Feb. '50): When free speech drops to the level of hatred and preaches hatred continually, I firmly believe something must and can be done about it. Can't we find in our U.S.A. jurists who would be willing to give some of their time to counsel plain ordinary citizens like ourselves who definitely are interested in our country and wish to see that citizens respect the Constitution and thereby have respect for one another. What can we do?

Portland, Oregon GERTRUDE S. DUNN

. . . I have sat in many of Mr. Smith's meetings, heard the stand he takes for true Christianity, noted his deep concern for colored people. Thus I object to your anti-Christ stand against a Christian . . . the lies and misrepresentations, through ignorance, your pillorying of someone who stands for Christ.

Los Angeles, Calif. MRS. A. BAGLEY

. . . I wish to compliment you . . . It is men like this who do not know the meaning of the brotherhood of men. I was in the infantry in the last war . . . there were men of all faiths in my company, all fighting and dying for our country. I saw Negro engineering troops brave machine-gun fire to cut barbed wire and dig for mines so we could advance. Many of them died. Men like Gerald Smith would destroy the memory of these men who gave their all to preserve democracy. It is wonderful that your magazine is helping to wake up real Americans to these hucksters of hatred.

New Brunswick, N. J.

WILLIAM LAYTON

. . . To one who has reached an age to clearly review 75 years of America's history, the almost incredible activities of Gerald Smith should arouse and alarm every decent, self-respecting citizen. Indifference has become one of our besetting sins.

East Milton, Mass.

T. EDWARD CUSHING

. . . I was surprised to read the article . . . I think Gerald Smith is trying to do the right thing. I think he is a true Christian working for God and our country. I receive his paper, *The Cross and the Flag*, and like to read it. Mr. Smith is a fearless man and fights for the right. May God help you to see him in a different light.

Wheeling, West Va. LILLIE BOCK

. . . I am writing you about the article "Huckster of Hatred" by Thorp McClusky. In the first place, I don't like the looks of Mr. McClusky. He looks like he might be insane. I don't like some of the things he said about Mr. Smith. I think McClusky must be a Communist. If he was a godly man like Smith he would not have written the article.

Wyandot County, Ohio

A. E. B.

* We don't like the looks of the gentle-man (pictured on page 17, Feb.) either, but it is not Thorp McClusky! He is Gerald L. K. Smith in the midst of a harangue. We don't know whether he is insane or not. But categorically, we say that Mr. McClusky is neither insane nor a Communist!

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HOW TO SAY YOUR PRAYERS

(Continued from page 24)

thing to do, but it defeats its purpose. God wants to help you, but He can't help you, because you are all tied up in your mind.

Well do I remember walking one day down Broad Street in Philadelphia. I was terribly worried about something. I had almost come to the point where I was panicky. I really didn't know what to do. I wanted to go and get somebody on a long-distance telephone, but I didn't know whom to get. I thought of my father, but I didn't know where he was. I thought of my wife, but knew she was at a meeting. I had a momentary feeling of a child who was lost in the dark. I had been dwelling on something that had driven me into bewilderment. I became a bit frightened and can remember yet the spot.

I stopped dead-still on busy Broad Street and said: "Lord, what is the matter with me? I am in Your hands, the whole thing is in Your hands, and I am just going to let You have it." I put it right where it belonged, in God's hands. I had to stop physically in order to make that prayer. I could not have made that prayer while I was walking. So I stopped. Physical quietness induced a relaxing of the mind. A drop in tension followed and God could then get through to me on the prayer channel.

This is an illustration of the fact that it is a wise thing for people to go into the silence—just to stop, be quiet, retire into silence. Go into a quiet room, at least go into a quiet place in your mind. Stop and say: "Here I am, and Lord, here You are; You are all around me. I cannot do anything about this problem, so I put it in your hands, and I know You will take care of me." Rest your burden on the Lord.

One day I received a hurry call that my little son John, aged seven, had been hurt and was immediately to be taken to the hospital. I did not know how serious it was, but I realized it was serious enough that he had to go to the hospital. So I took the little fellow up to the hospital. He was only seven years old, but a brave little soldier, and he had a bad cut. He said to me, "Are they going to give me that stuff that puts you to sleep, Daddy?"

And I said, "Yes, because it will make it so much easier for you."

He said, "I don't want that."

"Well," I said, "you had better have it. It will do you good. You have a fine doctor. Put yourself trustingly in his hands. God is with you. Besides," I said, "I am here."

It didn't seem to impress him too much that I was there, but he looked at me with a feeling of confidence. As I helped to undress him and get him

ready for the operation, it really broke me up to see the things that dropped out of his pocket, a little boy's pocket that had to be emptied because he was going to be operated on. Marbles, nails, pieces of candy, licorice, everything you could think of. I picked them up and held them in my hand. I held his hand. Then he went under the anesthetic.

I saw his little hand lying there as dirty as it could be, for the accident had come as he was at play. We had been having a time with him, trying to get him to wash his hands before he came to dinner. On occasion I had sent him back two or three times before he could finally get them clean. But there were his little dirty hands lying so limp on the operating table. I began to condemn myself for making him go from the table to wash his hands. I went outside in the hall to his mother. We were both very much broken up, and about ready to burst into tears, and I said, "I am telling you right now, I will never ask him to wash his hands again!"

Well, he reminded me of that later on, after he was well again. His mother tried to get him to wash his hands, and he said, "Daddy said that I would never have to wash my hands again." Well, as far as I am concerned, it is all right.

BUT I began to think the thoughts that anybody thinks when a little child lies ill. How precious he is! I went out into the other room, and I was anxious, very anxious. Then I began to think of these things that I have tried to teach and I said: "Lord, I put him in Your hands. I know You will take care of him. I affirm that You are now pouring Your strength and power through him, that You are now throwing Your love around him. You will see him through." Suddenly I began to feel peaceful within myself.

What have I said? Two things about how to say your prayers. Make them simple, talk to God as to a friend. Take every problem to Him, however far removed it may seem to be, and have the repose, the spiritual and mental relaxation by which you can put it in His hands.

Think now of the thing that is bothering you the most, that is worrying you the most. Lift up your problem or your worry or your loved ones to God, and just say something like this to Him: "You are here, Lord. You love me, and I love you. And just now, I put this problem in Your hands and place my loved ones in Your loving care, and ask You to guide me as you will. Thank you, Lord, for I feel your peace coming into my heart!"

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